

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

JACKSON, MISS., SEPTEMBER 23, 1920.

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Dr. Provine reports the enrollment at Mississippi College to be 325 on Monday Sept. 20.

Rev T N Lusk, Winona, recently closed a good meeting in one of his churches and has now gone for a short vacation to Chicago.

The Rockefeller Foundation is fighting disease in many lands; hookworm and yellow fever have been among its chief objects of attack.

The Texas Democratic State Convention was recently held in the First Baptist Church in Ft. Worth. The Standard says there was no tobacco, either for 'smokin' or eatin'."

Pastor G. L. Martin was aided in a meeting Seobeby by Brother Bass, a student in Mississippi College. Two were added to the church and six subscriptions to the Record taken.

There were twenty-five additions to the church at Lee Academy, twenty-two for baptism. Pastor H. L. Knight was assisted by T. M. Ward of Jackson, Tenn.

Eastman Richard, a Creek Indian, recently gave \$50,000 for a new building at Bacone College in Oklahoma, a school operated by the Northern Baptist Home Mission Society.

If your subscription to the Record expires in September or October, send it in today. If everybody does this it will save our office a great deal of work and expense.

Pastor J. C. Robinson says that it is very important that those expecting to attend Central Association at Canton October 7th, send him their names. All will be taken care of by the Baptists of Canton.

Brother Patton suggests the best way to get the Record into every home is to appoint four men, dividing the membership and canvassing them two by two. He says that Brother Lightsey recently made a short canvass of Shubuta and got over 20 subscribers.

Dr. A. S. Hobart of Crozer Seminary acknowledges that he is the author of the article signed A. S. H. in The Baptist recently and which was copied and commented on in the Record. He is not the only one in Crozer who seems opposed to being investigated.

Anything sent to the Record for publication must have the name of the writer. The name will not be published if the request is made, but the editor must know the name. We are in receipt of a letter protesting against secret caucuses in the churches, but we cannot publish it as the name and postoffice of the writer are not given us.

Evangelist A. L. O'Bryant assisted Pastor Luther Turner in a meeting at Sand Hill Church, Greene County. The church paid back salary of pastor and gave him an increase. They begin at once a church building, near a consolidated school. Between fifteen and twenty subscribers were secured for the Record. Brother Turner is said to be doing good work in Greene county.

Pastor W. R. Cooper of Sumner warns the brotherhood against a traveling begging preacher who goes by the name of Stanley, who is utterly unworthy of confidence. He is likely to ask you for ten dollars. Several years ago we were taken in by a "preacher" by this name who was pastor a short time at Flora. If this is the same man he ought to be in the penitentiary. Of course he is not to be confused with A. A. Stanley, the popular pastor of First Church, Grenada.

Rev. L. Bracie Campbell assisted Pastor Bullard in a meeting at Riverside, Sharkey county. Eighteen were baptized.

The Socialists who were refused seats in the New York Legislature have been re-elected and it is said will be seated.

Baptists in the United States have 298 institutions of learning with 75,723 students, more than are enrolled in the schools of any other denomination.

Mrs. Carrie B. Galyon says she has been revealed as the successor of Mrs. Mary Baker Glover Eddy. But the Scientists are not ready to accept her claim.

Mr. Morris Palmer has offered his resignation as missionary worker among the Baptist young people in the colleges of Mississippi that he may enter the Theological Seminary.

A Program of Parish Evangelism is a booklet prepared by Congregationalists to stimulate the work of soul winning in the churches. It may be had for five cents sent to 287, 4th Ave. New York City.

There are more than twice as many young women as there are young men in our Baptist Colleges in Mississippi. If education is a qualification for voting the women of the state have it on the men two to one.

Missionary J. W. Hudson says the churches in Tombigbee Association are weak but anxious to secure pastors. He preached recently at Belmont. Good success and five subscriptions to the Record secured. Thence to Red Bud and Dennis where it is his purpose to organize a church.

We publish this week an address by Dr. M. E. Dodd of Shreveport on "Jesus the Lamb." It is one of a series delivered at young peoples assemblies. Four of these will be published as a booklet. Dr. Dodd's church is now the largest in Louisiana, membership 2018, and contributed last year a total of \$132,000.

Mrs. King, widow of Dr. E. E. King, passed away to her heavenly home from McKinney, Texas, Sept. 8th. Hers was a beautiful spirit and her life was of great help to her husband in his work. He was reared in Hinds county in this state and pastor of churches at Greenville and Senatobia.

The County Superintendent of Education for Jackson county, Mr. A. L. Flurry of Pascagoula, is anxious for a teacher for the Creoles near Van Cleave. The salary will probably be \$100.00 a month for seven months. This is good missionary territory. A man might do this work and preach to nearby places.

Eld. R. D. Stringer, who has been preaching and teaching East of McComb, in Pike county has given up his school and pastorate and is open for work. He is a good man and a strong preacher.

Eld. W. A. Murray of Tylertown, is giving up some of his work, and is open for other work. He, too, is a church builder and a fine Sunday school man. He will do good work anywhere.

During the meeting at Central Church, Memphis, conducted by Mr. Warren Collins, a laymen, five hundred conversions were reported in and out of town, and many are said to have been healed by prayer and the laying on of hands. Dr. Cox, the pastor, has had a jubilee meeting, attended by those who had been healed.

Now is the time for all good men to come to the aid of the Baptist Record campaign. Put the paper in your church budget.

The first real college in America for the higher education of women was founded by Matthew Vassar, a Baptist.

Tabernacle Church, Atlanta, Ga., has elected a Sunday School Superintendent to give his full time to the work at a salary of \$5,000.

The church at Clinton is planning to put the Record in all the homes. Some time ago a canvass was made and the list lengthened.

Pastor Huntsberry of Fifteenth Avenue, Meridian says his church is making out a new budget to include the Record.

Dr. Saml H. Greene, pastor of a church in Washington, with 4000 members which is one of the mightiest spiritual moguls in America, fell on sleep Sept. 7th.

"Uncle Jack" Terry of Union County is said to be 108 years old. He had a number of brothers and sisters all of whom lived to be at least 100 years old.

The church at Clinton which has three senior Unions is now organizing a fourth.

Christian education was begun in the United States with the establishment of Rhode Island College (now Brown University) by the Philadelphia Association of Baptists.

Professor Bura Hilbun reports that more than 100 model schools for Negroes have been built in Mississippi by the assistance of the Rosenwald fund, costing \$306,000. It is said that the building and equipment of the school at Mound Bayou, a town composed exclusively of Negroes will cost \$100,000, and will accommodate 1,000 pupils.

Dr. Theo. Whitfield preaches on Sunday afternoon at Navilla. In his meeting he had the assistance of C. W. Stevenson of McComb, for four days. Fourteen were baptized and one received by letter. Brother Stevenson works in the I. C. shops at McComb with the understanding that he may get off for meetings, and is pastor of a once a month church.

Dr. R. L. Motley has begun his work as supply of the church at Oxford. Brother Motley was some years ago pastor at West Point and we are glad to welcome him back to the state, and hope he may be induced to remain with us permanently. He has been in revival meetings this summer and will supply at Oxford till next January. Then some good church in Mississippi should claim him.

Pastor S. P. Morris at Port Gibson got ahead of the campaign to put the Record in all the homes. At his request the church did that when he began his pastorate last spring. All resident Baptists get the paper and they have some mission points near Port Gibson which are supplied in the same way. Recently they have had some new members come in and these have also been given the paper. It could not be better.

One of the pastors in Jackson has had an unusual run of marriages recently which kept the sexton busy and seems to have caused the said sexton some annoyance, for in response to a statement from his wife that there would be no marrying nor giving in marriage in heaven, he replied, "Humph! I reckon dat's why they call it heaven." Report is that the sexton slept out that night and appeared "slightly disfigured" the next day.

ONE POWER AND ONE ONLY CAN SAVE AMERICA.

(W. W. Hamilton, Supt. Evangelism.)

(Because of his almost unequalled opportunity for capable diagnosis and for my own private advantage I asked Dr. Hamilton for a brief estimate of the present spiritual need in America and of the indications as to a great revival. His words strikingly and briefly set forth the tragic spiritual alternatives that face America. I cannot do better than to pass them on for the consideration of all our people.—V. I. M.)

No thinking, reading, reasoning man or woman can keep from realizing that we are witnessing the tragedy of godless firesides, of moral and immoral society, of conscienceless business, of grossly selfish politics, of irreverent scholarship, and of formal and powerless churches.

The picture is a dark one, and men are realizing more and more that one power and one only can save us from disaster, such as the world has not witnessed in all of the past. In the churches and out of the churches people are apprehensive, and at the same time are eager for some cloud of hope upon the horizon.

The remnant will save us, for salvation can come only through the few who are holding on to God and to the Christian religion. If the world is to be saved from destruction, it will be through these who know the grace of a loving and a long suffering Jehovah.

As surely as the tides lift every boat in the bay, as surely as every inlet is filled and refreshed by the unconquerable sea, so surely will the sovereign God bless and refresh and empower those who are united to him through the grace that is in Christ Jesus.

The revival is coming, the need is being seen and felt, the sound is in the trees about us, the remnant in the churches is praying and believing and working and expecting. The question is not whether the revival will come, that is sure, but the question with us is as to what share we will have in the triumph when it does come.
Baptist Home Mission Rooms,
Atlanta, Ga.

REV. W. W. KYZAR, ENLISTMENT MISSIONARY SIXTH DISTRICT.

I desire to commend most heartily to the brotherhood of the sixth district and of the state Rev. W. W. Kyzar, who succeeds me as Enlistment Missionary of the sixth district. Bro. Kyzar finished the course at the Southwestern Seminary last spring. Since that time he has been County Missionary of Marion County and assistant pastor of Columbia church. In both of these positions he has done splendid work. He has been busy all of the summer in revival meetings. Under his ministry large numbers have been saved, many subscriptions secured for the Baptist Record and other constructive work done. He was well known in the county before he began preaching and has as large hold on the people of this county as perhaps any other man ever had in a religious way. He will continue to live at Columbia and will be glad to render any service he can anywhere in the district. He will expect to attend the meetings of the Associations. Meet him and know him and you will love him as the people do in his home section. You will find him very useful in all phases of denominational and evangelistic work.

I am returning to the Southwestern Seminary to take some post graduate work and to become assistant professor of Religious Education. I have enjoyed very much my work in the district and for many reasons should like very much to remain in this work. I feel, however, that I should take the work offered me at the Seminary. I shall remember very kindly my many friends in Mississippi and ask to be remembered in your prayers.

N. R. DRUMOND.

BUSINESS AND RELIGION.

M. H. WOLFE.

The security of everybody and everything depends upon the right type of religion. The safety of the family depends upon the church rather than upon the policeman. The solvency of the bank depends upon the preacher instead of the banker.

We boast of the solidity of our stocks and bonds and mortgages and farm lands as if they were of real value. In themselves they have no value at all. Their worth depends wholly upon the honesty of the lawyers who draw the papers, on the integrity of the clerks who keep the records, on the honor of the officials who sign the documents, on the courage and fidelity of the courts that enforce the law, and finally upon the righteousness of the community which depends upon the religion taught by the churches.

Never in the history of the nation has prosperity been so universal and widespread, yet many able financiers and business men are fearful of a panic within the next few months. The reason for this fear is based on the well known fact that only the few can stand prosperity. The corroding power of success compels men to forget their religion, to forsake the highest and best and become careless and extravagant, sordid and selfish while his the precipice over which humanity falls to destruction.

Only a revival of religion can save America and the nations of the world. The churches are to civilization what the steering wheel is to the automobile, what the railroad track is to the engine, what the foundation stone is to the great building.

The open shop, the closed shop, the labor unions, which is the precipice over which humanity falls government, all of these will not solve the great problems facing us. Therefore, as a business man I am calling upon my associates and comrades to get behind the churches with all the power you have and thus save the day for loved ones and friends for time and eternity. The need of the hour is religion. Panics never follow in the wake of religion.

A FURTHER STUDY OF PRAYING FOR THE SICK

(E. L. Wesson.)

A message from Dr. Cox informs me that the recent meetings at the Central Baptist church, Memphis, Tenn., in which praying for the sick was a special feature, have been exceedingly rich in spiritual blessings. The prayer meetings since the meeting closed have been great, large attendance, professions of conversion, and some of the greatest testimonies to physical healing through prayer that have ever been given.

We must admit that such is not usual after a long meeting and the evangelist has gone. In this meeting the things emphasized were all exceedingly vital. First of all was the salvation of the soul through simple trust in Christ alone. Then came the things that concerned every day life, its cares, needs, afflictions, trials and duties. Things which concern all, and promise was given of help in every line of life and time of need and condition of body, soul and mind to all who present themselves wholly to God and ask in faith.

There was no oratory. Mr. Collins is a poor speaker. He simply laid stress on our helplessness and needs, and the fact that God has promised to help in every time of need, "forgive all our iniquities and heal all our diseases," and urged all to consecrate themselves to Him and trust in Him fully.

The results of that meeting call upon us to study further what the scriptures say concerning praying for the sick. All Christians agree that God has directed us to pray for the sick. There is no difference among us on that point. Our differences are about what we should do when we pray for those who are sick. There

is but one text that gives explicit instructions about what and how to do. That is, James 5: 13-15. If we accept that text, as God's directions to Christians as to what and how to do, the matter is perfectly clear, and we must do that or reject all of the epistle of James as scripture.

Accepting that text as God's instructions to us, we notice first that the sick, who want to be healed, are the ones who take the first step. The words say, "Is any sick among you? Let him call for the elders of the church?" The sick must make the call. That act presupposes faith on their part that God will heal. Of course this is not meant for infants or the unconscious, etc. We are instructed in 1. Timothy 2:1 to pray for everybody. These instructions are for those who are conscious and want to be healed by divine power. They are to make the start. I question the efficacy of just going around to see the sick and praying for them without being asked by them to do so. These directions imply that the faith that brings healing must begin with the sick. Right instruction would lead many to have such faith. That faith to be healed must spring from the one needing healing and appeal to the one whose faith may help, is clearly shown in Acts 14:8, 9, 10, where Paul healed the impotent man. It is said that Paul "perceiving that he (the impotent man) had faith to be healed, said stand upright upon thy feet. And he leaped and walked." There was no action on Paul's part till he saw the faith in the needy man. Jesus did the same way, and said to the blind man, "According to your faith be it unto you." Even He would not go beyond the faith of the needy one. There must be in the sick an actual, receptive faith, or the blessing of God will not flow into his afflicted being. It is clear that in praying for the sick there must be two kinds of faith exercised: **imploring** faith in those who pray and **receiving** faith in those who have need to be healed. The Christians who pray for others have no power or healing to give, they simply implore the blessing of God and trust him to do. They may do that with all their heart, and God may hear, but there will be no healing to the sick unless he has receiving faith. We may pray for sinners with all possible faith, but unless they have receiving faith none will be saved. It is said, "As many as received him to them gave he the power to become sons of God, even to them that believed on his name." That others may be blessed in answer to prayer for healing there must be the meeting of imploring and receiving faith. Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."—Mat. 18:19. So if we pray for the sick and they are not healed it does not imply that we did not have faith, but that the sick did not have faith to receive. This is an important point to stress lest we be led to doubt. There must be the meeting of the faith of the sick and of those who pray.

It is implied in this text that the elders will go to the call of the sick, for it says "let them pray over him." The Greek word means "on, upon, over, about." So the elders must go to the sick and pray over or about him. The directions say, "Let them pray over him, anointing him with oil in the name of the Lord." We agree that we must do the going, if sent for; full directions. Why not? Does it not just as plainly say "anointing him with oil" as it says but we do not follow the full directions. Why not? Does it not just as plainly say "anointing him with oil" as it says "pray over him?" Why do we not do as it says?

Three things are clearly specified. 1. Let the sick send for the elders. 2. Let them pray over him. 3. Let them anoint with oil. Can we leave out either and be strictly obedient to these divine directions? Is not a failure to do as directed here just as much as a disobedience to what God says as it is to fail to do what God says for baptism? If not, why not? On what ground can we fail to follow this instruction and be perfectly obedient. Whatever we may think

about the sick being healed in answer to prayer can we disregard this instruction and be guiltless of disobedience? Those who do not immerse when they baptize say there is no virtue in the water nor in the mode, therefore do not do just what the word rendered baptize requires, and we call them disobedient to a divine injunction. But in this case we do not even do anything whatever for anoint. Which is the more disobedient?

If we do what God says do, our part is done. It is then "up to God" as to what shall follow, and the results shall be according to the sick one's faith; according to the testimony of our Lord. But if we fail to do part of what God has said for us to do, may not our failure to do as He directed stand in the way of the blessing sought?

It is clearly shown that it is not the anointing that heals; for it says, "The prayer of faith shall heal the sick." Yet it says "anoint" and we must do as directed if we follow the instructions faithfully. Not to do so is both presumption and disobedience. But to keep us from becoming puffed up over our faith, the text further says, "The Lord shall raise him up." Imploring faith on the elders' part, with obedience in anointing with oil, and receiving faith on the part of the sick, brings from God His healing power; and not only that but spiritual blessings also—"his sins shall be forgiven him."

If we follow these instructions, given by inspiration, we can then stand before our God and say we did all we could for the sick who sought our help, but if we fail in part we cannot.

As to laying on of hands, the directions here for dealing with the sick say nothing about that. Jesus laid hands on the sick, and the Presbyteries laid hands on those ordained to service, but we are nowhere directed to lay hands on those for whom we pray. There may be no wrong in it, but it is not directed and it is good to be content to follow the directions just as given.

THE MOTHER AS A PROPHET.

Let us begin the discussion of this subject by considering the story of a Bible mother. Let us go back three thousand years to the rich valley of the Nile, where the Hebrews are in bondage. Pharaoh has become alarmed on account of the rapid increase in the number of Hebrews. He fears that they may revolt and overcome the Egyptians; so in order to prevent this, he makes a decree that every male child must be killed at birth. About this time Moses is born. We do not know the name of his mother. We are told that both she and her husband are of the tribe of Levi. Then we are told that when Moses was born his mother saw that he was a goodly child. She caught a vision of what his life might mean in the service of God and of His people, so by faith she hid the child as long as she could—for three months she kept him—and we may be sure that each day and each night of that time there was a prayer in her heart, and on her lips, that God would provide a way of escape for her son in order that he might be of service to God and to his people. Then when she could no longer hide him, she made a little ark and placed the child in it and put the ark among the bullrushes at the river's edge. Nearby her daughter, Miriam, was stationed to watch to see what became of the child. Moses' mother had done all she could to save her child. She then trusted God to do what she could not do.

All of us are familiar with the story. How Pharaoh's daughter finds the child and decides to keep him. Then Miriam appears and asks if she wishes a nurse for the child, and then being told to secure one, goes and gets the child's mother. So the mother had the care of her son during the early years of his life and did her work of religious training so well, that when he became a man he chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. God used him to deliver the chosen people from bondage and he became the great law giver and leader of his people.

Now we will consider the mother of one of our great religious leaders of today, Dr. Scarborough's mother lived in a cabin on the western frontier. Just a simple cabin with a dirt floor. Like all women, this mother longed for a pretty home, but lumber was scarce and very expensive, and the family was poor. So they began to save all they could in order to buy the material to build a better home. Little by little their savings grew until, at last, there was enough to provide the new home. Then Mrs. Scarborough had a vision. She caught a glimpse of what an education might mean for her son. She knew that if the money were used for the new house that she desired so much, then her son could not go to college. So she made her decision and her son went to college. He completed his education, then studied for the ministry. God has used him in a wonderful way. Thousands have been won to Christ by means of his preaching, and he is now president of the Southwestern Theological Seminary where hundreds study for the ministry and for other Christian work. Then he is the director of the seventy-five million campaign.

If we mothers can catch a vision of the possibilities in the lives of our children, and will do our part to make the vision real, then trust God to find a way, then their lives, too, may mean much to God and the world.

LENA D. SANDERS.

THE DEACONSHIP

(N. T. TULL)

I have read and thought a great deal on the subject of the deacon, and am convinced that what is needed is a plan of organization and a program of work for the deacons. We have blamed the deacons for not working but we have never offered them a workable program.

I shall undertake in a series of short articles in the Record to outline a form of organization that gives definiteness to the deacon's task.

I. NATURE OF THE DEACONSHIP

In order to suggest a form of organization for the deacons, it will first be necessary to briefly discuss the deacon's scriptural place in the church.

1. *Not a Governing Board.* The deacons of a Baptist church are in no sense a governing board, or a board of directors. They have no authority to decide any issue or determine any policy for the church. The church is a local congregational body, and for that reason can meet at any time for the conduct of its business and does not need to delegate its authority to a board. Deacons seldom fail to make grievous blunders when they assume to act in matters that should come solely within the authority of the church.

The deacons may in a sense be termed an advisory committee. Such a committee in business may virtually shape the policy of the institution it serves by a careful, painstaking study of all problems that come up for solution; by looking into ways and means for the wise conduct of the business; by suggesting methods for the wise conduct of the business; by suggesting methods for greater efficiency, etc. But such a committee is not vested with any governing authority whatever.

The term executive committee may also be applied to the deacons. An executive committee has no authority but to execute matters that are placed in its hands by the governing authority of the institution it serves. In such a case only are the deacons of a church vested with authority. The governing authority of a Baptist church is the church itself acting in conference.

2. *The Deacon a Servant.* The deacons should be a combination of the two committees above suggested. They should bring their best wisdom and counsel to the church in their advisory capacity. Then they should wait for orders before going out to act in their executive capacity.

When all that is said in the Bible concerning deacons is considered, it may be expressed in the one word, "servant." He is a servant in the church, a servant of the church, a servant for the church.

II. QUALITIES OF THE DEACONSHIP

1. *General Qualities.* What we commonly re-

fer to as the qualifications of deacons, as outlined in the third chapter of First Timothy, should more properly be called the qualities of deacons. Even then they are not so much qualities of deacons as they are qualities of men out of whom deacons are made. Paul was thinking of men and not functionaries. In the mind of Paul all the men of the church are under constant test. Only as they prove worthy members of the church are they to be made the honored servants of the church. "And let these first be proved; then let them serve as deacons, if they be blameless." The promotion to the service of deacon must be in recognition of qualities already possessed. These qualities that the deacon must possess are required to fit him for the proper sort of demeanor as a servant in the "house of God, which is the church of the living God, the pillar and ground of the truth."

2. *Individual Qualifications.* The qualities referred to above must be possessed by each and every deacon alike. They determine his conduct and general bearing as a servant; but his qualifications for service will necessarily be individual and not general. You may have many servants in your household, each performing a different service; yet you may require that each shall be respectful, each shall be truthful, each shall be sober, each shall be honest. Even so with deacons, the servants in the Lord's house. They will do the services required of them according to their individual qualifications as men; but they will deport themselves as servants in a manner befitting the One in whose household they are appointed to serve.

It is highly important that deacons should possess the qualities of mind and heart we find here emphasized by Paul. But it is of just as great importance that they should acquire the training and skill necessary to fit them for the work that is required of them. The one cannot take the place of the other.

(To be continued)

MEETING OF PEARL RIVER ASSOCIATION

Pearl River Association met in its one hundred and first annual session at Hurricane Creek church, about fifteen miles southwest of Columbia, Sept. 10-12. The association was well attended and the good people of Hurricane Creek church furnished splendid entertainment. The reports from the churches showed progress in all phases of the work. Due to the seventy-five million campaign the offerings for the past year were much larger. The number of subscribers to the Baptist Record increased during the year from about thirty to three hundred and fifty. Three hundred and thirty-six were received into the churches by baptism.

The association was organized by electing Rev. T. D. Cox moderator, Rev. E. Bell, treasurer, Miss Jennie Watts, Clerk. The associational sermon was preached by Rev. T. L. Holcomb. Splendid reports were presented and much interest shown in their discussion. The name of the association was changed to Marion County Association. Practically all of the churches belonging to the association for several years have been in Marion county. The next session will be held with East Columbia church.

The ladies were very glad to have with them at this meeting, Mrs. R. L. Bunyard, who has charge of the W. M. U. work in this district. A W. M. S. was organized at Hurricane Creek church and the entire association was brought to a new appreciation of the great importance of this work.

As a hopeful sign a number of churches in this section are considering moving up to half time and locating a pastor in their midst. We need some well trained and consecrated preachers for such churches.

N. R. DRUMMOND, Enlistment Missionary.

Dr. J. S. Rogers has returned to the office of secretary of the Arkansas State Board, resigning his chair in the Fort Worth Seminary.

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EDITORIAL.

AN OLD STORY WITH A PRESENT DAY APPLICATION

The following incident is vouched for by the writer. In a home in one of the best communities in the state, it happened one day that the colored woman cook did not come as usual to her work. The next day she was late, and being asked the reason, said her sister was sick. "What is the matter with her?" "I dunno." "How long has she been sick?" "Jes two or three days; but her little boy has been sick 'bout three weeks." "What is the matter with him?" "I dunno." "Have you had the doctor with him?" "No'm; we ast him to come onct and he never come; and we didnt ast him no more."

It was the work of only an hour or less to get the doctor there who found two cases of typhoid fever amid a nest of filth. The doctor and the mayor soon had the two patients off to the hospital and the place thoroughly cleaned up, and disinfected. A little investigation showed that the negro boy had been a servant in a home where a young man had typhoid fever. The young man had been carefully nursed back to health, and everybody on the place had been vaccinated with typhoid serum and had been saved from the disease—everybody except the Negro boy. Nobody had thought of him somehow, although he went in and out of the sick room, carrying in and out the dishes. In some way they had passed him by. He is one of a million.

But, the old story: There was a man a long time ago who traveled alone a dangerous road and fell among highwaymen who beat him up, stripped him and left him to die. While he was lying thus helpless there passed by a priest who cautiously took the other side of the road and passed on. Why repeat the story? Everyone knows about the Samaritan who came along and picked him up, and made himself forever famous and by comparison made the priest and Levite infamous.

All of this was in answer to the question: "Who is my neighbor," by a man who was afraid he would find out and didn't want to know the answer to his own question. And his question was caused by Jesus repeating the Bible command, "Thou shalt love thy neighbor as thyself." The lesson is too plain to miss, that you will be a neighbor by helping a fellow man in need, whoever he is and however many barriers of race or class there may be between you.

Are you ready for the present day application. There are among us many people of another race. Some people are not slow to speak of them as ignorant or degraded. A large part of them are poor and are in need of kindly help. A good many priests and Levites have passed by on the other side. We carefully avoid coming in too close proximity. We almost begrudge them the

pittance of a public school for a few months in the year. In some few cases it is even said that they do not get for public schools really what they themselves have paid for them in taxes. And when the 75 million campaign was on and a small percent was set aside to teach their preachers, some beloved brother will kick over the traces and declare he "won't give a cent to the whole business."

Now get your "dander" up. Along comes a Jew, not a Christian mind you, one Julius Rosenwald by name, living not in the black belt of Mississippi but in the wicked city of Chicago and gives some hundreds of thousands to lift the Negro up out of his ignorance and help him to make a better citizen. Who was it passed by on the other side? The Slater Fund, the Jeans Fund, the General Education Board; shall we allow them the exclusive privilege of lifting the wounded man up and pouring in the oil and wine.

A recent writer in America, a leading Catholic paper, calls upon the Knights of Columbus to give ten million dollars for mission work for Negroes and Indians. A Catholic organization, "Order of the Blessed Sacrament" is already at work among them. In the city of Jackson, a church has been built for Negroes, a school built, priest and teachers being furnished and I am told that 300 Negro children are in attendance. Who is doing the Good Samaritan act? What are we doing?

BLIND GUIDES

It will doubtless be a surprise to you—as it certainly was to us when we began to investigate, to know that something like one fourth of the Baptist preachers in Mississippi were not taking the Baptist Record. It fairly took our breath for we had no thought that there were as many preachers in Mississippi who were as blind leading the blind. To be sure this number was discounted somewhat when we discovered that a few of them had it in their wives names. A few had in the hurry of a busy season allowed the time to renew slip by them and the paper had promptly stopped. But the large majority on the list were absolutely "incommunicado," that is they were shut off from any contact with the denominational life and the great task of the kingdom of God. A man who deliberately shuts himself off from contact with the denominational work is indifferent to the great, far reaching aims of the kingdom and is unfit to minister to people in a large way and disqualified for leadership in the worlds big task.

Some time ago we saw some heavy, loaded freight cars that had jumped from the railroad track. The wrecking train and crew were sent for; and when they arrived the big stationary engine on a flat car was pushed along side the wrecked cars. It had steam up and everything ready to begin business promptly on arrival. An immense crane was swung out over the cars, while the big engine that was to do the lifting was clamped tight to the track. Hooks and chains were lowered from the crane and fastened under the cars to be hoisted into place. Then the engine started up. It had immense power to lift scores of tons. The hooks tightened their grip and the chains creaked as they tightened under the strain. But somehow the cars didn't budge. The engineer got down from his perch and walked around the car examining all the machinery. Then he went back to try it again. At the signal he started the engine and everything became tense again. But when everything was tight the car was still unmoved. Confident of the strength of his engine the engineer again descended and walked resolutely around the car till he discovered where the "hitch" was. It was the work of a moment to connect it and you could see the look of assurance when he got back and took hold of the lever in his engine. This time when he started the machinery groaned and some things popped as they felt themselves lifted irresistibly, and the whole car with its heavy load swung clear and was lifted back plumb on the track. He had found out what was the matter and righted it.

Our whole denomination is today up against its

biggest task. We are trying to swing a wrecked world back into its place. The power of God is adequate to the undertaking. Hitherto we have not been able to swing it. There is some defect in the machinery or failure of some part of it to operate. Have we not located it at last in the failure of so many people to connect with the task by not having the denominational paper? And here is a group of men, of all men in the world the most important to the success of the task, God's ordained ministers and the people's leaders, more than two hundred of them in Mississippi who were not taking the paper which alone lets them know the task at hand and helps them to find and fill their place in it, and lead others to do so. No local interest can satisfy the demands of the kingdom of God. It is not a neighborhood affair. The field is the world. God so loved the world. He is the propitiation not only for our sins but for the whole world. The world lieth in sin.

The source of your life is fellowship with God. The measure of your life is fellowship with men.

If we suffer with him we shall be glorified together. How this law of suffering and of being glorified does run through all life. Again and again have we seen in the past few weeks, boys and girls come into the train saying good byes to mother or father or other members of the family—going away to school. There were smiles, but mostly tears as again and again they said "Good-bye! good-bye!" The faces were strained in the effort to control themselves. Handkerchiefs were brought out and cheeks were wiped repeatedly. They peered into the car windows to get the last look at the dear boy or girl. Heads were extended for a last look as the train moved away. And then when no longer able to see those from whom they were being separated, faces were buried in hands for a few minutes until the feelings were brought under control. But there is another side to it and that is that they may be glorified, that the life may be expanded, the mind trained, the soul quickened and refined. That will come as a result of this separation, this going away to school. It would be a calamity if they did not go. It would be to dwell in littleness and ignorance all their days. It would be a sin and would be their shame. How this law of suffering as a condition of glory runs through the whole life. It was true of Jesus and it will be true of all his disciples. Whatever of privation or sorrow comes to us as a result of living the Christian life is a premonition of the glory that shall be revealed. Count it not a strange thing which has come to you.—I. Peter 4:12.

"Him that is weak in faith receives ye, yet not for decision of scruples." This means that a person is not to be denied membership in a church who is not thoroughly grounded in all the teachings of the New Testament. His opinion may be unformed in some matters; he may be uninformed as to some doctrines; he may even have erroneous ideas as to some doctrines and duties; and yet he may be received into the fellowship. The effort to correct his mistakes prematurely may even confuse him or only confirm him in error. Better give him a chance to grow out of some things and into others. But this does not mean that people holding erroneous views or who are uncertain as to their doctrinal position, are to be trusted with positions of leadership and influence in the church or in the denominational work. A child may not be required to stand an examination on all the fundamental teachings of the Bible in order to be admitted into the church; but it is eminently proper to examine a man who wishes to preach. And it is certainly necessary to know the doctrinal views of a man who is going to teach in a Seminary or a Baptist College. A recognition of these truths would have saved some of the loose talk by those who oppose examining into what is taught by Northern Baptist Colleges and Seminaries.

New Brunswick votes to retain war time bone-dry prohibition, and defeats the proposition to permit the sale of beer and light wines.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

WINNING SOULS OUR SUPREME TASK

Our evangelistic campaign is now drawing to a close has shown marvelous results. The reports given on this page show 938 meetings reported to date with total additions of 10,893.

The reports received during the past week show 1705 baptisms. Isn't this enough to stir our souls to the depths?

The wonderful success of our revival work this summer is largely due to the intensive campaign of information that was conducted during the 75 million campaign. Our people became aroused as never before to the great need with which we are surrounded and the great opportunity offered right at our door for winning the lost to Jesus Christ. Our pastors have become better informed and their feeling of responsibility has been pressed in upon them.

THE BAPTIST RECORD CAMPAIGN

The facts given above add importance and renewed interest to the campaign that we are now waging to put the Baptist Record into every Baptist home in Mississippi. We have come to see as never before the value of information in our great task of winning souls for Jesus. The people as a whole must be informed and above all the leaders must be informed.

Until recently we had 250 Baptist pastors in Mississippi who were not taking the Baptist Record. The Record is now going to every pastor in the state whose name and address we have been able to secure. We are laying the foundation for the greatest year's work next year that the Baptists of Mississippi have ever undertaken.

EVANGELISM THE KEY NOTE

Our work in the future will be keyed to the great evangelistic appeal. Every department of our work will head up in evangelism. We want the fullest cooperation of every pastor and every worker in Mississippi as we lay our plans to win Mississippi for Christ and the Baptist cause. Read the Baptist Record and keep posted on the plans looking to this end.

SENTENCE ARGUMENTS

We are publishing below some striking testimonials from pastors who are leading their churches to put the Baptist Record into every home. Such testimonials will be published every week in answer to the question, **How can the Baptist Record be placed in every Baptist home in Mississippi?**

Every pastor should seek to be placed on this honor roll.

The following are some testimonials:

Ever since I got settled on the field at Itta Bena the Baptist Record has been going into every Baptist home in the city and will continue to do so as long as I am pastor here. And when I move to another field it will be put in every family in its flock. When our subscriptions expire an amount sufficient to continue the subscription of each family will be sent you. If I can be of any service in getting other churches to do as Itta Bena has done I shall be delighted to do what I can.

N. W. P. BACON.

Itta Bena, Miss.

Our plan is as follows: First to go over our list of members and find how many homes we have in the church, counting all such homes as have any one or more members in the church. Then find how many of these homes are already taking the paper, then try to get the rest to take it. I think a man will come much nearer reading a paper or book he buys and pays for than he will one which is given him. Then to all who do not buy the paper we will make arrangements to give it to them. So you may count on us to do this thing.

J. M. WALKER, Pastor.

Aberdeen, Miss.

My church here has never put the Record in every home in the church, but we have a good subscription list in our church and we are now getting ready to put on another campaign by which we hope to reach every family in the church and every Baptist family out of the church and those who have no church preference. While I was at Prentiss, Miss., I had a church subscription to the Record and kept it standing as long as I was there. It was a great blessing to the entire church. Our people became informed as to denominational standing, denominational interests and denominational obligation. Their vision of world needs, God's will and individual responsibility was greatly enlarged. Therefore, they became more consecrated and more intensely interested in the things of the kingdom

of our Lord and necessarily became more liberal in their offerings, and more regular in attendance upon church services. I did it by creating an interest in and a sense of the need of religious literature in the home. This I did by (1) preaching on the subject; (2) talking it in the homes and on the streets, and wherever I met my folks; (3) referring to the paper publicly and its contents from time to time. In this way I succeeded in getting the people interested. Then I called my deacons together and got them to recommend to the church a church subscription to the Record, which they did and then we established a Baptist Record fund and that fund was taken care of by the church just as any fund was. We also elected a Baptist Record treasurer and this business was turned over to him and he became responsible for it.

J. B. QUIN.

Pastor Tyertown Baptist Church, Tyertown, Miss. I put the matter before our deacons and they voted to make a campaign for a special fund to carry it through the remainder of our fiscal year and thereafter put it in the regular budget and see that every family in the church gets it. In a few days we will send you the names and addresses with the first quarter's payment in advance. It is our purpose as far as practicable to see that there is not in the First Baptist church, Hattiesburg, a single family that does not get the Record.

W. F. YARBOROUGH, Pastor.

RESULTS OF RECENT MEETINGS

Let us thank God for these

Number meetings reported since last publication, 274; number professions of faith, 1873; received for baptism, 1705; received by letter, 703; restored, 34; total additions, 2442. Total number meetings reporting to date, 938; total addition to date, 10,893.

OUR WEEKLY PRAYER LIST

Beginning Fourth Sunday in September.

Let us pray for these

Moorhead, Sunflower county; S. C. Wroten, Moorhead, pastor; W. M. Bostick, assisting.
Union Hill, Tippah county; no pastor; S. V. Gullett, preaching.
Lawrence, Newton county; A. A. Kitchen, pastor; G. O. Parker, assisting.
Osyka, Pike county; J. G. Gilmore, pastor; pastor doing preaching.
Gilechrist, Jasper county; W. B. Allmon, pastor; T. J. Walddrop, assisting.

ASSOCIATIONS MEETING WEEK FOLLOWING FOURTH SUNDAY IN SEPTEMBER

HOPEWELL ASSOCIATION—Sept. 29, Jerusalem church, Scott county, 16 miles from Morton; Hon. Jeff Kent, Moderator, Forest; J. L. Ponder, Clerk, Beach.
HOBLOCHITTO ASSOCIATION—Sept. 29, Pleafune, Pearl River county; Rev. J. P. Culpepper, Moderator, Poplarville; Rev. H. H. Webb, Clerk, Poplarville.
ZION ASSOCIATION—Sept. 29, Bethel church, Calhoun county; Rev. W. E. Fendley, Moderator, Eupora; Rev. J. G. Cooke, Clerk, Newton.
PERRY COUNTY ASSOCIATION—Sept. 30, Arlington church, five miles northeast Beaumont; Rev. J. E. Johnson, Moderator, Richton; Mr. A. G. Brown, Clerk, Richton.
CAREY ASSOCIATION—Sept. 30, Natchez church, Adams county; Dr. W. A. Borum, Moderator, Natchez; Mr. E. L. Smith, Clerk, McCall's Creek.
WALTHALL ASSOCIATION—Oct. 1, Mesa church; Rev. A. F. Davis, Moderator, Tyertown; Mr. W. B. Dunaway, Clerk, Verna, R. F. D. 1.
CHESTER ASSOCIATION—Oct. 1, Mt. Moriah church, 4 miles east Weir, Choctaw county; Rev. H. M. Whitten, Moderator, Weir; Mr. H. D. Weatherall, Clerk, Ackerman.
OKTIBBEHA ASSOCIATION—Oct. 2, Liberty church, 10 miles southeast DeKalb, Kemper county; Mr. J. E. Breland, Moderator, Union; Rev. R. E. Moore, Clerk, Schamburgville.
LIBERTY ASSOCIATION—Oct. 2, Center Ridge church, Clarke county; Mr. R. Y. Neal, Moderator, Increase; Mr. John M. Carmichael, Clerk, DeSoto.

Our Baptist colleges in Mississippi have had exceptionally fine openings. We were privileged to attend the opening of Mississippi College and Hillman College on the 15th. The presidents and faculties and students and friends were there in full force and radiant with satisfaction. They bid fair to surpass last year's good record. Hillman has had to decline further applicants for admission. Clarke College reports the best opening ever, with the boys dormitory full. Blue Mountain has had to turn many away. They have the most complete faculty in their history. The Woman's College at Hattiesburg breaks all records with an enrollment of 500 and having turned away half as many more. The situation cries aloud for help when 250 girls ask for a place in school and have to be turned away. They need another dormitory right now that would cost \$100,000.

We missed the first day at Lauderdale County Association and deeply felt our loss when told of the great crowd and the great speeches. We heard a good sermon from Brother Vaughan at night and the reports on missions and the campaign the next morning. Brother Quissenberry set us on fire and there were other good addresses. Two laymen were made officers and they made good. Mr. Stone was moderator and Mr. Collier clerk. We could not remain for the closing session.

Who would not appreciate these good words from Dr. J. A. Hackett. He was the long time editor of the Baptist Record and one of the most useful men we had in Mississippi. This is the greeting: "In the Christian warfare of the present day, and for fighting the good fight to a finish, the Baptist Record is perhaps of all common carriers the best supply train." Our hat is off and our heart is yours.

Dr. W. W. Hamilton, superintendent of Home Board Evangelism will be with Pastor King at Second Church, Jackson, for a meeting beginning September 26th. The pastor believes in the efficacy of prayer and asks that friends remember this work in supplication.

Reports from Berlin are that Germany is submerged in a crime wave. Light punishments are visited upon grave offenses on account of what alienists call "a product of current conditions in which ethics and morality have gone to pieces."

At Clinton last Sunday instead of the two usual sermons the annual business meeting was held in the morning, at which all officers of the church, Sunday school and various auxiliaries were elected. The Lord's Supper was also observed. At night the officers were installed; the pastor spoke of their responsibility and the church gave them the hand of promised support.

Former Pastor J. E. Kinsey assisted in the meeting at Oakdale, Rankin county. His preaching is said to have been plain and powerful and the church was greatly revived. It was one of the best meetings the church ever had. Twenty one members were received, eighteen of them by baptism. Brother Kinsey was invited to come back next year.

Pastor A. C. Ball held his own meeting at Midway. Thirty five were added to the church, 24 by baptism, and the church greatly revived. The church did well in the 75 Million Campaign.

Elder Wayne Alliston assisted Pastor A. C. Ball in a meeting at Arbor Grove and "did some wholesome preaching." Eight joined the church, five of them by baptism.

W. H. Patton: In the Baptist Record of Sept. 9th appears a squib telling a little about Tom Watson of Georgia and winds up with saying: "He is running for some office which will probably outrun him." You cannot judge who is going to be nominated. Brains and qualifications don't count; it is what faction is the strongest and puts forth the most effort to elect their man. Watson ran out ahead in the first primary. My recollection is his publications were denied the use of the mail. He is against the administration. Back Georgia John Holder ran as a "wet" candidate and he did not get in even a walk.

Pastor W. B. Haynie says the people of Oak Ridge Church in Coahoma county are few in number but of the right kind. They had a great revival with preaching by J. G. Gilmore of Osyka. The church is greatly revived and six were added by baptism, two by letter, six subscriptions taken for the Record. The visiting preacher and the pastor were well remembered.

As a menace to social health and moral conduct the automobile has taken first place. Cabarets and houses of prostitution are not excepted, according to the testimony of a large number of social protective workers who say that the automobile and the "automobile fiend" furnish today's perplexing problem in social welfare work.

Pastor H. W. Bradshaw reports a good meeting at Zion Church, Smith County, the last of August. There were four added by baptism and four by letter. Preaching by brethren Parker and G. L. McNiece. The church and community were greatly revived.

JESUS THE LAMB

(M. E. Dodd, D.D.)

"Stood as a lamb."—Rev. 5:6.

Jesus as a lion! Jesus as a lamb! What a strange contradiction of titles! What strange contrast of characteristics! What manner of man is this in whom are mingled the strength and courage of a lion, the tenderness and timidity of a lamb? Here, in the character and personality of Christ, is the one place where the lion and lamb lie down together.

The people saw Jesus one day bold and defiant; they heard him challenge his enemy and scorch them with judgments and they said: "He is the lion of the tribe of Judah." The next day they saw him move among the sick and the suffering and the sorrowing with the tenderness of a mother and they said: "He is the Lamb of God." One day they heard him rebuke the demon with divine authority and the next day they saw him caress little children and they said, "The Lion and the Lamb are met together in his nature."

What lessons has the lamb for us about Jesus? What do you think of when you see a lamb?

As I recall my boyhood days in Tennessee sitting on the hillside of the old farm watching the sheep and the lambs in the meadow, the first thing I think of is the frolicsomeness of the lamb. For sheer joy at being alive the lamb leaped and bounded and tumbled over the meadow.

Is not this a true picture of our Lord Jesus? If we get our ideas of Jesus from sixteenth century art, we may say no. But I am sure those notions of sainthood founded upon a cloistered religion do not adequately portray our Lord Jesus. He was neither effeminate nor sickly nor did he wear long hair. He was robust and healthy and happy. Hoffman's pictures of Christ are to me the best.

Nor do all the writers who have sought to describe Jesus properly present him. Swineburne exclaimed:

"Thou hast conquered, O, pale Galilean,

The world has grown grey with Thy breath!"

Goethe said: "Christianity is the religion of sorrows." But were they right? Was not Jesus constantly saying to his disciples: "Be of good cheer?" And did he not justify the radiant joy that was constantly bubbling out of his heart which the Pharisees could not understand? They thought a man ought to fast twice a week whether he felt like it or not and go around with a long face and countenance. But Jesus said, no, indeed!

Jesus described his situation with his disciples as a bridegroom on his honeymoon. What unspeakable joy in this. Not a shadow flits across the sky.

The enemies of Jesus said he was a glutton and a wine bibber. Of course, we must discount what an enemy says to get at the real truth; just as we must discount what a special friend would say.

The real truth of this was that Jesus repeatedly accepted invitations out to dine and that, too, with various classes of people. This made the impression that he was getting a great deal of satisfaction out of life. Take away the ugly meaning in the word glutton, and we think of a rotund, jolly, good natured sort of fellow who is getting the most out of living. This is likely the impression that Jesus made. And a wine bibber finds his physical activities accentuated and his mental energies intensified, when he sips the cup. He talks brilliantly, moves quickly and altogether makes the impression that he is a very unusual and happy man. Of course, Jesus was no wine bibber but his brilliance of intellect, his scintillating sentences, his quickness at repartee, his enjoyment of company so impressed his enemies.

And this joy he was constantly seeking to impart to others. "The fruit of the spirit is love, joy." "That my joy may be in you and your joy may be full." "Rejoice and be exceedingly glad." And after he was gone the beloved apostle wrote, "These things write I unto you that your joy may be full." "Rejoice in the Lord always and again I say rejoice." "The joy of the Lord is your

strength." And the disciples ate "their food with gladness and singleness of heart praising God." And they "rejoiced that they were counted worthy to suffer for his name sake."

So must we be if we would truly and properly represent Jesus to the world. Who are the saddest faced people you know? Are they not those who have behind them generation after generation of ancestors who never knew the Lord. Who are the happiest faced people you know? Watch the happy faced children, women and men who come down from the church houses on a glad Sunday morning where they have heard of Jesus. Are they not the very embodiment of his own unspeakable joy?

But was he not a man of sorrows and acquainted with grief? Yes, this is true. But joy and sorrow are not antagonistic. They are door neighbors in the human heart. The parentage of both is the capacity for deep feeling, the sensitiveness which responds quickly to the touch of God and the needs of men. And Jesus never lost that unfailing joy even under the shadow of the cross. For is it not written that "for the joy that was set before him he endured the cross and looked with contempt upon the shame?"

We look at the lamb again and he speaks to us of the humility of Jesus. The meekness, the gentleness, the humility of the Lamb of God are very attractive qualities.

The first and only time that Jesus ever called attention to one of his personal characteristics he said: "I am meek and lowly in heart." This he said contrasting himself with the characteristics and teachings of all others. Imagine the proud Egyptian, the philosophic Greek, the militarized Roman or the haughty Prussian, of more recent time extolling humility as a praiseworthy part of character. Thus Jesus set himself apart as one among millions.

This humility to which he calls attention in himself, he also sought to impart to his disciples. When they were contending among themselves as to who should be greatest, he took a little child and seat it in their midst and said, "Except you become as a little child you can in no wise enter the kingdom of God." Now, a little child, above all things, is free from vanity, is frank and teachable. Such must the child of God be. One who strives for personal preferment and demands exalted positions as chairman of the committee before he is willing to work at all, is most unlike Jesus. One who "knows it all" and, therefore, cannot be taught any more is also very unlike Jesus. The Lord's first recorded prayer is a psalm of praises to the Father for having concealed spiritual truth from those of a philosophical and self opinionated mind and for having revealed it to those of child-like docility. (Matt. 11:25).

"Humility that low sweet root

From which all heavenly virtues shoot"

Jesus gave another illustration to the disciples of His own humility and of His desire for them to have the same. It was while sitting at the last Passover Supper in a humble home where there was no servant to perform that menial task of washing the feet of the guests. Their feet were no doubt grimy with the dust from the dusty roads and dirty streets and slimy with perspiration. But he girded himself with a towel and taking a basin of water he went from one to the other tenderly bathing these feet as if they were those of a delicate baby until He came to old Peter. Peter rugged and crude in character must also have been the most rugged of all the old fishermen in bodily appearance. I can see his feet brown and crusty, scaly and cracked with stumped toes and twisted bones, gruesome and repulsive, and yet Jesus stopped not at them in His infinite stoop of humility. He must have loved Peter with extraordinary tenderness and with unusual devotion. Was there ever a character so magnanimous, so gloriously magnificent and so beautifully humble in one and the same person as we find in our blessed Lord Jesus.

"To be humble to superiors is duty; to equals is courtesy; to inferiors is nobleness; and to all safety.

"By humility and the fear of the Lord are riches and honor and life." (Prov. 22:4.)

The Lamb has another important message for us about our Lord Jesus. The scripture is in Isaiah. "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." The uncomplaining and uncomplaining Christ is a picture of marvelous drawing power. That Jesus should suffer the agonies of Gethsemane, the indignities of Pilot's Hall, and the cruelties of the cross, without a whine or a whimper is the most glorious thing in the history of man.

During the twelve months I had with our soldiers in the great world war I saw them under every sort of circumstances known to a soldier's life. I saw them leaving home, I saw them in the camps, I saw them upon trains, I saw them at the port of debarkation, I saw them on the high seas, packed like chickens in a coop down into the steerage, I saw them dying of influenza aboard the ship and buried several of them at sea; I saw them in the camp on the other side, saw them marching grim and determined into the front lines, saw them go over the top at the enemy with the fierceness of a tiger, I saw them wounded and bleeding and dying on the battle field; I saw them in the hospitals sick and homesick, and in all these tragic experiences never a whine or a whimper, never a word of complaint did I hear. It was for country, for mother and home and for Old Glory that they endured it all. Oh, what glorious men they were! But what is that compared to what our Lord Jesus suffered, and what other man has ever exemplified such courage and fortitude?? There was no flaring of the trumpets, no unfurled flags, no shouts of praise, no cheering crowds to inspire Him in the midst of His suffering. Solitary and alone He trod the wine press of the wrath of God and without a word of complaint won His victory over death, hell and the grave.

I visited a great packing plant in Kansas City and saw the slaughter of the animals. I saw the mighty hammer swung by giant arms fall with death blows upon the skull of the cow and I heard her kick and stamp and bellow. I saw the slaughter of the hogs and their wild rush into the scalding vat still alive where they screamed and squealed and fought for life. Then I came to where the lambs and the sheep were led to the slaughter. I saw the great chain fastened around the hind leg of a meek and spotless lamb, and it drew him up until he swung clear. Then I saw the knife plunged into his throat until it struck his heart and the life blood gushed out. But not a sound of protest or of complaint ever escaped his mouth, not a twitch of a muscle nor the flicker of a nerve. As life slowly ebbed away his large soft brown eyes looked appealingly at me but not a word he spoke. The tragedy and pathos of it broke my heart. I had never understood so well before just what the Prophet saw in the long vision when he said, "He is brought as a lamb to the slaughter but opened not his mouth."

"Dear dying Lamb thy precious blood
Shall never loose its power
Till all the ransomed Church of God
Be saved to sin no more."

BAPTISTS AND RELIGIOUS LIBERTY

(I. J. Van Ness, Cor. Sec'y.)

The Sunday School Board has put into a neat pamphlet of thirty-six pages the address delivered by Dr. George W. Truett at Washington in connection with the session of the Southern Baptist Convention. According to the instruction of the Convention we have published this for free distribution.

We shall be glad to supply it to pastors and other responsible workers in reasonable quantities. We are sure that it will be used where it can do the most good, and every copy ought to be made to tell. It is a noble document and worthy of wide reading.

We have printed it in a convenient and readable page and have put sub-heads which help to make it even more effective.

**AN APPEAL TO THE CHRISTIAN PEOPLE
OF THE SOUTH BY THE CHRISTIAN
LEADERS' CONFERENCE ON IN-
TER-RACIAL COOPERATION**
Held at Blue Ridge, North Carolina
August 18-21, 1920

We, a group of white Christian men and women of the South, absolutely loyal to the traditions and the convictions of the South, and especially to the principle of racial integrity, voluntarily assembled upon the invitation of the Commission on Inter-Racial Cooperation, and after prayerful and careful consideration of prevailing inter-racial relations and conditions, do deliberately declare it to be our profound conviction that the real responsibility for the solution of inter-racial problems in the South rests directly upon the hearts and consciences of the Christian forces of our land.

We are also persuaded that the best method by which to approach the consideration and solution of such problems is through local organizations, composed of the recognized Christian leaders of both races, organizations similar to the Christian Council formed and functioning so effectively under the inter-racial Christian leadership of Atlanta, Georgia.

It is a matter of common knowledge that grave injustices are often suffered by members of the Negro race in matters of legal procedure, travelling facilities, educational facilities, the public press, domestic service, child welfare and in other relations of life. Therefore, we venture to make the following observations and suggestions:

1. We unhesitatingly declare lynching to be a crime against the honor of our nation. We rejoice to know that many Southern governors and other Christian leaders have taken very high ground on this question and have by their attitude and action reduced the crime of lynching in their respective states. We believe that the Christian people of the South are unalterably opposed to this savage practice. We, therefore, recommend that in the pulpit, in the religious press and denominational literature, and in every other possible way, the Christian forces of the South unhesitatingly and uncompromisingly condemn and oppose all mob violence, and that the voice of our united Christian effort be steadfastly raised in the defense of the sacredness of life and of law and order.

2. In the matter of legal justice, we urge our ministers and laymen throughout the South, by frequent visitation, to keep in close touch with the administration of justice in their local courts, particularly in the petty courts. In this connection we express the hope that "Legal Aid Societies" will be formed in all cities and larger towns and that the service of competent lawyers will be enlisted by such Legal Aid Societies to the end that the poor and the unprivileged of all races shall have justice.

3. In the matter of traveling facilities, we recognize that frequently inadequate provision is made by the railroads for Negro passengers. We therefore urge that the rights of the Negro race under the laws of separation pertaining to public transportation, be strictly observed and safeguarded in the provision of adequate and equitable arrangements for the safety and comfort of travelers of the Negro race. Particularly do we urge that necessary provision be made for the privacy of colored women and for their protection from possible insult.

4. In regard to the problems of sanitation and housing, we deplore the unsanitary and bad housing conditions which prevail in many sections of the South, and we call upon the Christian people of our land to cooperate actively in righting such conditions in their respective communities for the protection of both races from possible detrimental reaction from such conditions, as well as to safeguard the health and the efficiency of the Negro race in particular. Especially do we feel that rooming accommodations for those employed in domestic service should be such as to insure the maximum of moral as well as physical protection.

5. In the matter of education, we hold to the conviction that ignorance breeds disorder, vice and crime, and that an effectual remedy is the enlightened Christian intelligence and conscience, which can be secured by education under Christian direction and auspices. We rejoice in the worthy efforts of the several Christian denominations to provide schools of the higher grades for the training of Negro ministers, doctors, teachers, etc., and we express the hope that such beneficent efforts will be enlarged and multiplied in the ever advancing programs of the Christian forces of the South. In the matter of public and elementary schools, we urge the white Christian leadership of the South to see to it that adequate buildings and equipment are provided for the public schools of the Negro race, that to this end an equitable distribution of school funds be had and that more adequate provision be made in the public school system for the training of Negro teachers.

6. We urge the ministers of our churches to preach to and to teach their people on these vital inter-racial issues and to exhort them to an immediate and practical application of Christian principles in all of their relations with the colored race.

7. We call on all the Christian forces of our land, local and general, as individuals and as organizations, to lend their support and their cooperation to the humanitarian and Christian effort of the Commission on Inter-Racial Cooperation for the cultivation of a better understanding and more sympathetic and equitable relations between races.

8. We recommend that the ministry and leaders of the local churches of both races cooperate in the promotion of local Inter-Racial Committees for the purpose of securing better inter-racial relations to the end that peace and justice may be conserved for all.

9. We respectfully, but very earnestly request that the several official and denominational organizations of both races in the South, make a thorough and efficient study of the inter-racial situation in their respective fields, and that they formulate worthy and adequate inter-racial programs within the field and scope of their respective denominational and educational activities by which they can all make most valuable contributions to the end that this much-to-be-desired better understanding and spirit of cooperation be secured between the races for their mutual benefit.

Reiterating our loyalty to the high and sacred traditions and convictions of the white people of the South and our unwavering and unalterable adherence to both the principle and the practice of race integrity, we call upon our fellow Christians of both races throughout the South to unite in a sincere and immediate effort to solve our inter-racial problems with the spirit of Christ, according to the principles of the Gospel and for the highest interests and benefit of all concerned.

Signed by seventy five leading ministers and laymen of the South, assembled at Blue Ridge, Aug. 18-21, 1920.

REVEREND

The caption of this article is a Bible word but it appears but once in the Book, and that the reader may be able to determine in his or her, as the case may be, own mind, without any preconceptive ideas, just what the word implies, the verse-quotations will be given in full: "He sent redemption to his people: he hath commanded his covenant forever; holy and reverend shall be his name."—Psalms 3:9. That the word "reverend" is applicable to God alone, is clear to the most casual reader. I don't know just who first transferred the sacred word from Deity to the little "mimic man" or where he got his authority, but one thing I do know, he got a lively following in a little while with many following blindly and using the appellation inadvertently. This writer is not fool enough to butt his own brains out in a vain effort to knock the custom of more than a half

century's standing off its hinges. But we are going to wait patiently for the return of Jesus when there will be no more popes, prelates, cardinals, D. D.'s or Reverends. That the abbreviation "Rev." has been used and abused as a designation of honor is beyond question. Not long since I heard a minister introducing himself over the phone as "Rev." Nearly all the letters I get now from ministers of the gospel are signed with the prefix "Rev." The names of ministers on their cards and envelopes usually carry the abbreviated "Rev." as a prefix. These good brethren don't realize that they are virtually robbing God. "Holy and reverend is his name." Some time since while in deep meditation I got to wondering how some ancient names would look and sound with modern appendages and I typed the following: "Rev. John," "Right Reverend Simon Peter," with "Rev. Paul, D. D." But I hadn't proceeded far until a disreputable sense of shame began to steal upon me so that I changed the lines to that of "Bishop Simon Peter," "Elder Paul" and "Deacon Stephen" when I began to regain my equilibrium of consistency and christian modesty was restored. Oh, that we could only return to primitive and apostolic simplicity, meekness and unselfishness in association, service and worship. If there was ever a time in the history of the world when christians should be shrouded in deepest humility it certainly is now. Sin and vice has captured all the prominent places. "He that exalteth himself shall be abased and he that humbleth shall be exalted." "A Pride goeth before destruction and a haughty spirit before a fall." "Holy and reverend shall be his name."

J. M. HUTSON.

Here is an interesting piece of gossip about the Third Baptist church in Boston, Mass., occupied by negro Methodists. Although now occupied by a negro church, it was an interesting controversy over the rights of negroes in this church that led to the formation of Tremont Temple church, the first free-pew church to be established in Boston. In its early days the Third church was the most fashionable and exclusive Baptist church in Boston. One Sunday Deacon Timothy Gilbert took a negro into his pew in the best part of the house. Such a row was raised over this that Deacon Gilbert withdrew from the church and bought Tremont theatre and offered it to any Baptist church that would agree to keep the seats open and free forever to all of every race and color.

The editor greatly enjoyed the fellowship of the craft at Blue Ridge the last week in August. Only one other Baptist editor was present, Dr. Gwaltney of Alabama. Among the others were Dr. Montague, editor of the Southern Churchman of Richmond, Va.; Dr. Campbell of the Presbyterians of the South, also of Richmond; Dr. King, the incoming editor of the Wesleyan Advocate, of Atlanta; and Dr. Abbott of the Christian-Evangelist, of St. Louis. A number of school men also participated in the Conference on Inter-racial Relations called by the commission, of which Dr. W. W. Alexander of Atlanta is the Associate Director. It has been a long time since we have spent a more pleasant outing.

Many will be grieved to hear of the accident to Mrs. M. L. Berry. Just before reaching Asheville, N. C., where she was going for a brief rest, she stumbled over some baggage in the aisle of the car and broke her ankle. She is now being cared for in a hospital at Baltimore and hopes to be ready in a short while for her work as Lady Principal at Blue Mountain College.

It is said that 90,000 women voted in the state election in Maine this week, half as many women as men.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—	MRS. A. J. AYEN	Clinton
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College Correspondent—	MISS MARY RATLIFF	Raymond
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Treasurer—	MISS M. M. LACKEY	Jackson
Editor, W. M. U. Page—	MISS M. M. LACKEY	Jackson

AMOUNTS RECEIVED ON PERSONAL SERVICE SCHOLARSHIPS.

Amount reported last week	\$233.45
Neshoba W. M. S.	2.50
Magnolia W. M. S.	1.00
Liberty W. M. S.	10.00
Durant W. M. S.	5.00
Monroe County Association	5.00
Silver Springs church, Bogue Chitto Assn.	1.00
Southern Church, Clark County Assn.	1.00
Pontotoc W. M. S.	12.50
Ecru W. M. S.	5.00
Cherry Creek W. M. S.	3.00
Toledo W. M. S.	5.00
Algonia W. M. S.	1.50
Mrs. Eustace Henderson, Pleasant Grove	1.00
Y. W. A. Pontotoc	5.00
Total	\$291.95

"That in all things, He might have the pre-eminence."

Is YOUR Society getting ready for the Week of Prayer for State Missions?

Our State Week of Prayer was placed September 24 because this is the week just preceding State Mission Day, September 26. How wonderfully a week of prayer will prepare us for that day!

Several friends have written for the "talks" that are suggested on the program for the State Week of Prayer. They will be found on the W. M. U. Page of the Baptist Record of September 2nd.

Our beloved girls leave for the Louisville Training School within the next few days. We shall wait till they are ready there before giving the list of names on this Page; for oftentimes something intervenes at the last moment. But let us each remember them specially at His Throne as they go to prepare themselves to do Kingdom Work. Mississippi is sending a splendid body of consecrated young womanhood in this lot. They will do great things for the Master in the years to come.

They are crowding in from every byway and highway these days. Each train that enters the station here in Jackson is loaded with them. They seem so full of life and they chatter like birds as they meet, they go their respective ways. We refer to the girls who are going away to college. We look upon them with gladness; but there is also a feeling of sadness. Never will they stand just where they today stand again. What are they preparing for? What is life meaning to them? A prayer ascends that they may be "kept." God bless them every one.

THREE INTERESTING REPORTS

My dear Miss Lackey:
At your request I am sending you a resume of my work for the past two months:
Mission Study Classes taught, 8.
Number of women enrolled, 96.
Certificates awarded, 78.

W. M. U. organizations as follows:

W. M. S., 1.
Y. W. A., 1.
G. A., 1.
Sunbeam Bands, 2.

I am very grateful that I have had the opportunity of doing W. M. U. work this summer. I do feel that I have been greatly benefitted and shall be much better prepared for the year's work that is ahead for me.

It makes me rejoice when I think of the many earnest Christian women who are doing such a great part in the advancement of our Master's Kingdom.

I appreciate so much the interest and cooperation that was manifested in all of the classes.

It is gratifying to see how eager the women are to take up the other books of the course. I hope at the state convention next spring there shall be at least seventy-eight certificates with the official seal reported.

With very best wishes to you and the W. M. U. of Mississippi, I am,

Sincerely,
MINNIE LANDRUM.

Dear Miss Lackey:

Here is my report for the summer's work:

In the Waltham Church-to-Church Campaign, ten churches visited.

1 Sunbeam Band organized.

1 W. M. S. organized.

1 Y. W. A. organized.

Five Mission Study Classes were taught, 21 W. M. U. certificates and 8 seals were given.

In two of the normals I taught one of the Sunday School books.

Talks on the following subjects special programs:

"The Value of Prayer."

"A Call to Service."

"Mission Study in the W. M. S."

"After the Campaign—What?"

"Our W. M. U. Training School."

This has been the happiest summer of my life. I did not know that it was possible to be so happy in the Master's work and my prayer shall ever be, "Take my life and let it be consecrated Lord to Thee."

LOIS GRIFFITH.

My Dear Miss Lackey:

Your letter requesting this report came a few days ago and I am pleased to send it:

July 15—August 15.

Churches visited in campaign, 12.

W. M. S. organized, 5.

Y. W. A. organized, 1.

G. A.'s organized, 10.

Societies visited and informational talks given, 3.

Subscriptions to Royal Service, about 10. (Did not keep exact report of them.)

Classes taught in Manual of W. M. U. Methods, 5.

Women enrolled, 34.

Certificates granted, 12.

Six talks on "How to Build Up a Good Society," and program demonstrations.

A talk at district meeting at Newton and one at Jones County Association.

JEWELLE GRIMES.

ATTENTION WOMEN OF CENTRAL ASSOCIATION

Please remember the time and place of Central Association meeting. The time is Oct. 7th. The place is Canton, Miss. The meeting is yours, and the success of same depends upon you, and what time and thought you give same. Won't you set that day apart for this special work and let nothing that is within your power keep you away from this meeting on that day? We are very anxious to have every society and young peoples' organization represented on that day. Won't you help us to have it so? We need you, we want you, and we are expecting you. Will you make us glad by being our guest at this time?

MRS. L. H. YARBROUGH, Asso. Supt.

BAILEY BADLY BEATEN IN TEXAS

Pat M. Neff, of Waco, decisively defeated Joseph W. Bailey, former Mississippian and former United States senator, in the race for the gubernatorial nomination in that state in the run-off of the Democratic primary held August 28. Bailey has been one of the bitterest enemies of prohibition in the Texas political arena. He is the alleged hired attorney and candidate of the liquor interests. He is a brainy man but he has used his talent against the best interest of humanity. Texas has been having two or three candidates that were different kinds of prohibitionists to run against the liquor candidates and get left.

W. H. PATTON.

Brother C. M. Grayson reports two members added by letter at Red Hill where Brother Luther Turner assisted him. At Salem in Smith county, Bro. Grayson assisted Pastor Bankston; eight were baptized and two received by letter. The favor was returned at Washington church, Neely, Miss., where two were received by letter. On the third Sunday in August Pastor Turner was assisted by C. M. Grayson at Unity. Ten were baptized and two received by letter. The fourth Sunday in August Pastor Grayson was assisted by T. H. Bancroft at McLaurin. Sixteen for baptism two by letter. The church at Leaf called brother Grayson after he had held a meeting in which four were received for baptism.

The New Lee County Association met with Center Hill Church and was handsomely cared for. With the new county arrangement, however, and good roads and automobiles many people went back home at night. It is wonderful how well the work started off at this first session, the organization only having been perfected a year ago just after the meeting of Adoniram Judson and West Judson Associations which dissolved in order to form the county association. Brethren Langston and Skinner were made moderator and clerk and the body got down to business vigorously. The sermon was preached by Brother Chas. Nelson and Dr. R. A. Kimbrough spoke on the campaign. Brother J. S. Berry represented the Orphanage as usual and Pastor Dickinson of Tupelo read the report on missions and made a telling speech. It was good to meet a fine group of men and women and be privileged to speak to them about our common task. Miss Traylor spoke to the ladies' meeting and Mrs. J. N. Berry read the report on women's work. There are thirty churches in the county. They reported 193 baptisms and other additions totaling 361. There are 15 Sunday Schools and the churches contributed last year to the 75 Million Campaign \$15,654.00.

For more than three quarters of a century the Baptists maintained a great college in Washington, known as Columbian College. In 1904 in some way it passed from under the control of the denomination and has been known as George Washington University. Recently a movement has been started to transfer the property to the Methodists and combine it with the proposed American University. At the meeting of the Southern Baptist Convention in Washington a committee was appointed consisting of one man from each state to examine into the legality of the passing of the school from Baptist hands. It is a good time for them to get busy.

Recently there passed from among us one of the best men who ever lived in Mississippi when Brother O. D. Bowen went to his reward. He was a long time useful pastor of prominent churches in the state and one of most genuine and unselfish men we have ever known. We shall be glad to publish more at length an account of his work and estimate of his character by some one who knew him well.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

QUESTIONS AND ANSWERS

Question: Should there be in the B. Y. P. U. any boys and girls under the age of twelve?

Answer: We discourage taking in to Junior Unions any unconverted undertwelve, however, we cannot be arbitrary about that. In some cases we would take in a boy or girl under twelve who was not a Christian. As to those who are Christians under twelve years old, they certainly ought to be in training and therefore belong to the B. Y. P. U.

Question: How old should a person be to be ineligible to B. Y. P. U. work?

Answer: The B. Y. P. U. is for young Christians. That means people who are young in Christian life. He may be ten or he may be fifty. The work of the B. Y. P. U. is to develop Christians to where they can work intelligently in church affairs. It stands to reason that an older person who becomes a Christian will develop faster than a young person and therefore will not need to continue as long in training. We find that in many churches there are a large number of untrained older people, quite enough to constitute a B. Y. P. U. among themselves. This should be done.

Bible training can be done when the ages are nearer the same, therefore most churches need several B. Y. P. U.'s.

Question: Where can you get the wall charts and stars and seals for them?

Answer: All B. Y. P. U. supplies can be gotten from the Baptist Sunday School Board, Nashville, Tenn. The wall charts you speak of are called "Group Record of Members." The small stars are No. 2 and the large stars are No. 5, and the seals are size O. They come in several colors.

Question: To whom should the quarterly reports be sent?

Answer: Quarterly report blanks are mailed to all B. Y. P. U.'s in the state at the close of each quarter by the state secretary and should be returned to him not later than the 7th.

BUSINESS MEETING

Every quarter we get reports from unions who have neglected the business meeting. This is one of the most important phases of the work. We need to learn how to plan our work which is the Lord's work, and the quarterly business meeting is the place for planning. The president is responsible for this meeting as chairman of the executive committee. A program should be planned in advance for the meeting so that it will have some life to it, and that the time may not be squandered make out a list of the things that need to be discussed. Have the pastor there by all means. Have the B. Y. P. U. deacon there and really make it a business meeting.

This quarter is just about gone, but there is plenty of time left for this meeting. Be sure not to let this

point keep you from being A1 for the quarter.

REPORTS

Watch the mails. It is bringing to you next week a quarterly report blank. We want you to use it. Don't forget to use it. We want it back by the 7th of October. You will know not what you are doing unless you keep good records. We will not know what you are doing unless you report to us.

GENADA JUNIORS

The Junior B. Y. P. U. at Grenada has just finished studying the Junior Manual. Mrs. J. B. Perry, their leader, writes for ten diplomas which will be given out at one of the preaching services. Mrs. Perry also asks about the study course books. Sounds like she is going to emphasize the study. That's what we all need to do. That's what the study course books are for.

This Junior union expects to be A1 this quarter and they are making strides in that direction. Minnie Mae Parks is their secretary, Martha Bell, president, and Bro. A. A. Stanley is their happy pastor.

It is better to have tried and failed than never to have tried. Try a B. Y. P. U. in your church.

BROOKHAVEN CHURCH ORGANIZES SENIORS NO. 2 FOR YOUNG PEOPLE

For some months the Junior and Senior B. Y. P. U.'s of the Brookhaven First Baptist church have felt the need of another organization. Both unions had as large memberships as could do effective work and there were still many young people unenlisted. In the Junior Union there was an ungraded condition due to the fact that all the young converts under twelve had been taken into the membership. Then in the Senior Union there were many promoted Juniors who did not feel at home with the more "aged" Seniors.

The Junior Leader and the Senior Executive Committee met in conference with the pastor and it was decided that the best thing to do was to organize those between the ages of fifteen and nineteen, a leader to be appointed by the church. This recommendation was carried by both unions and accepted unanimously. A temporary leader was appointed and on Sunday August 29th the new union was organized to be known as the Senior No. 2. The officers elected were as follows: president, Gladys Arrington; vice-president, Herman Smith; secretary, Edna Margaret Bailless; corresponding secretary, Fred Purser; librarian, Bessie Harrington; organist, Hazel Barge; chorister, Charley Bailey; group captains, Wessie Boyd, George Thompson, Myrtis Laird and Vivian Coke. There are twenty-five members enrolled with a possibility of doubling the membership.

The Southern Baptist Theological Seminary Louisville, Kentucky

Courses of study include all departments usually found in theological seminaries.

TUITION FREE

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SESSION OPENS SEPTEMBER 21, 1920.

SPECIAL FEATURES

English Bible courses, devoting 9 hours per week to careful study under professors who are experts in the original languages of Scripture.

School of Biblical Theology.

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Catalogue giving complete information sent free upon request. Address The Registrar, Norton Hall, Louisville, Ky.

E. Y. MULLINS, President.

E. W. WILBANKS

Brother E. W. Wilbanks was a noble Christian man, and was faithful to the end, which came August 7, 1920. He was born April 30, 1835. He was married on June 28, 1866 to Miss Laura Wilbanks who survives him. To this union were born one girl who died at the age of two years, and six boys all of whom survive. Two sons are ordained Baptist ministers and the others are active Baptist laymen. The deceased was a member of the Baptist church for about sixty-five years.

He was an old veteran, having served under Major Garrett. He was true to his family, his church and his God. The remains were interred in Bethlehem Cemetery, Alcorn county.

C. F. ANGLIN.

RESOLUTIONS

Whereas, our Heavenly Father in His infinite wisdom and mercy has seen fit to again enter our society and take from our midst the sweet spirit of our beloved sister, Mrs. Emily Fortinberry, the Woman's Missionary Society of New Zion Baptist church desires to express its appreciation for her faithful service.

Therefore, be it resolved, First, That in the death of our dear sister our society and church have lost a most loyal member. While we humbly bow in meek submission to His will, at all times acknowledging His supreme power and goodness and thanking him for her life of Christian service, we do most sincerely lament her death.

Second, That our hearts go out in deepest sympathy to the sorrowing loved ones and commend them to the Father who doeth all things well.

Third, That these resolutions be published in the Baptist Record, Tyertown Times and a copy spread on the minutes of our society and one sent to the bereaved family.

MRS. FRANK DAVIS,
MRS. C. Z. REEVES,
MRS. W. W. MAGEE,

ALLA CALLIE RIGGS HINTON

Alla Callie Riggs Hinton, daughter of P. M. and Nancy Riggs, was born January 2, 1896, and departed this life August 15, 1920. After an impressive funeral service conducted by Rev. J. L. Low, pastor at Rich-ton, her body was tenderly laid away in Seminary Cemetery to rest until the resurrection morn. Sister Hinton surrendered to Jesus and was baptized into the fellowship of Seminary Baptist church over twelve months ago. She leaves a husband,

father, mother, brothers, sisters, loved ones and a host of friends to mourn her loss. One faith alone remains for all—the hope and blessed assurance of a glorious immortality. "There is no death! The stars go down

To rise upon some fairer shore,
And bright in Heaven's jeweled crown,

They shine forever more.
There is no death, the leaves may fall,
And flowers may fade and pass away,

They only wait through wintry hours,
The coming of the May.

There is no death! An angel's form
Walked over the earth with silent tread.

He bears our best loved things away,
And then we call them dead."

—A Friend.

I am naught
But what Thy grace hath in me wrought,
And I have naught
But what Thy grace hath for me bought.

—James H. Street.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now
Purified and Refined from All
Objectionable Effects. "Calo-
tabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine, now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents—(adv.)

Hood's Sarsaparilla Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Sarsaparilla—fine cathartic.

NE



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair. Sold and B. O. at Druggists. Price 25c. Wm. W. Patchogue, N. Y.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. Use by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

TETTERINE
Clears Baby's Skin
and drives off the rash and pimples. Harmless, soothing, fragrant.
Shuptrick Co., Savannah, Ga.

ACHES
Headache, Sick and Nervous Headache, Back aches—relieved quickly by the Reliable Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Grip, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headache, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous Calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than Calomel and without griping or making you sick I want you to go back to the store and get your money.

Take Calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling splendid. It's perfectly harmless, so give it to your children any time. It can't salivate.

NEWS IN THE CIRCLE

Recently Rev. Henry West, of Ecu, conducted a splendid meeting in Hatchie Bottom, near Garland, Tenn. There were thirty baptized, a church was organized. Rev. J. E. McPeak was called to the pastorate. Plans were laid for the building of a meeting house.

A revival has just closed with the New Hope church, near Dresden, Tenn. Pastor C. C. McDearman was aided by T. A. Hale. Bro. McDearman is 86 years old and has served this church forty-nine years. He wanted to resign but was elected for life and an associate pastor chosen.

In the last Educational Bulletin Dr. A. R. Bond greets the hosts of Southern Baptists as the Editorial Secretary and tells something of the work. The board has made a wise choice in this selection.

Rev. T. H. Jenkins, of Caldwell, Texas, has accepted a position in Marble Hill, Mo., as a teacher of Bible in the Will Mayfield College.

The First church, Bartlettville, Okla., has called Pastor F. W. Carnett, of Williston, N. C. He will take charge of the work Oct. 1.

Rev. Buren Sparks has been called to Santa Fe, N. M. church in the stead of Rev. J. F. Measells who is now at Shelby. Bro. Sparks will begin work at once.

The Baptist Standard states that Evangelist B. B. Crimm has just closed a great meeting at Rogers, Texas, in which there were 335 additions to the various churches. Wonder how many joined the Baptist church?

The First church, Galveston, Tex., has called Rev. W. W. Lee, of San Antonio. It is not announced what he will do.

The First church, Corpus Christi, Texas, has called Rev. B. Groome, of Helena, Ark. He accepted and has entered upon the work.

The church at Springdale, Ark., has succeeded in capturing Rev. H. H. Burton from the First church, Fayetteville. Both of these churches are strong bodies.

We are sorry to lose Rev. O. P. Bentley from Durant. He has resigned but it is not stated where he will locate.

Evangelist T. T. Martin recently held a meeting with the church at Tyrouga, Ark., which resulted in 42 additions. L. W. Russell is the happy pastor.

Mr. Ullen Leavell, of Oxford, is conducting a very interesting B. Y. P. U. Training School with the First church, Paris, Tenn., this week. He expects to issue 20 diplomas next Sunday.

The Second church, Jackson, Tenn., has called Rev. E. K. Cox, of Sweetwater, to succeed Rev. J. E. Skinner, who goes to Fayetteville, Tenn.

The Baptist and Reflector presents a good picture of Dr. S. E. Tull who so recently went to the First church, Jackson, Tenn. Dr. Tull is well known and much loved in Mississippi. A brief sketch of his active and successful career is given.

Evangelist G. M. Workman, of Shreveport, La., will undertake to run the Baptist Messenger of Louisiana for the present. He will make it go for he has succeeded at everything else he has undertaken.

Rev. Alonzo Nunnery, of Granite, Okla., is stirring up the brethren in Oklahoma in his efforts to organize another convention in that state. He has been fighting the 75 million campaign, the greatest and most successful movement Baptists have made since the Master started out.

Rev. Dona'd B. Allen has recently closed a great meeting in his church at Cuero, Texas. There were many additions to the church. He had the assistance of Evangelist T. T. Martin and his associates. The Cuero church will soon launch a new building project.

SILVER CREEK

It was the privilege of the writer to do the preaching in the meeting of the church at Silver Creek beginning the fourth Sunday in July. Although their pastor, Prof. Coleman, had left them some weeks before, the church was in fairly good shape for the meeting. The services continued through Saturday morning when it was my privilege to baptize nine who had accepted Christ during the meeting. In addition to this twenty subscriptions were secured for the Record, and a committee was appointed to canvass the church for definite subscriptions for pastor's salary. They started out for \$1,000 for half time service and the amount was soon subscribed.

During the time of the meeting, the Silver Creek School District voted to float bonds to provide for the Agricultural High school, and unless there is some interference such a school will be a reality there by another session.

This fact, coupled with the many opportunities and possibilities along religious lines make Silver Creek a most inviting place for some man who is able to see visions; and then with grace and patience, labor to make these visions real. May the Lord soon direct this noble band to a worthy under-shepherd, and at the same time give to that man a vision such as Peter had on the housetop at Joppa.

With very best wishes for all the work, I am, yours fraternally,

BRYAN SIMMONS

ANNOUNCEMENT

On Thursday afternoon at 3:30 o'clock the home of Rev. R. W. Bryant, at Crystal Springs, was the scene of a pretty wedding. His daughter, Vera Bryant, was married to Mr. Otis Eure, of Hattiesburg, Miss. Shortly after the wedding the young couple left for a visit to New Orleans, La., after which they will be at home on 412 Mable St., Hattiesburg, Miss.

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THE VICTORY OF FAITH

In John 5:4 the writer says: "This is the victory that overcometh the world, even our faith." From this wonderful expression several mighty lessons are learned, among which is the victory of faith. It does not say that faith is the weapon or that faith is the battle, but faith is the victory. We learn from this that the battle comes ahead of faith—that is, our battle. When faith comes the battle is already a victory. Men struggle along without faith, or with insufficient faith, and how hard is the battle! How it rages to and fro, with the odds usually against the man. "Without faith it is impossible to please God," so that when fighting any foe with faith it is displeasing to God. In other words, the very fact that one has not faith is a guarantee that God cannot and will not enter into a battle with him.

When one has faith in God, and often it is a battle of prayer and purpose to have sufficient faith, the victory is already won. God never loses a battle, and when one has sufficient faith to leave all up to God and to make him willing to go his way in all things, then the fight is God's and not man's, so that "faith is victory" at once. It then becomes God's fight and God never loses a battle. This presupposes that the cause is a just one and according to the will and purpose of God, and I take it that a man of faith will not espouse any other cause.

How many battles have been fought and lost a'l because they were not made God's battle through faith. If you want a victory sure, have faith in God. Pray without ceasing the prayer of the troubled father, "Lord, increase my faith," and when you have faith sufficient in God the victory is yours even to the overcoming of the world. "Have faith in God."

NOTES AND COMMENT

The meeting at Hazel resulted in fifteen baptisms and 8 by letter. The writer did most of the preaching. Dr. John Carter preached Sunday and Rev. Allred Monday and Monday night. The church seemed revived.

Mrs. Brooks, wife of Rev. Earl Brooks, of Chicora, has recently undergone an operation for appendicitis at the Meridian Sanitarium. Glad to learn that she is improving rapidly. May she soon be well again.

Rev. A. B. Culpepper did the preaching in the meeting at Linwood for Pastor F. M. Breland and his people. Visible results were 13 for baptism and four by letter.

Rev. Earl Moore preached in the meeting at McDonald last month. All who heard him spoke highly of his preaching. There were no additions to the church.

Rev. J. L. Hughes conducted a few days meeting at Pearl River church last week. Not a single male member of the church could be found and only a few women members, so the church dissolved and came to Philadelphia. One received by baptism.

Philadelphia church now has an

A1 Sunday school. There are some 15 diplomas held by members of the school. The first Sunday in October is set apart as a day to deliver these diplomas and some one from the Sunday School Board is to be present and deliver an address. Also, Bro. J. E. Byrd is invited.

We regret the continued illness of Bro. G. W. Dudley, of Mathiston. He is deacon, clerk and treasurer of the Mathiston Baptist church and faithful in all positions. It is greatly hoped that this good man will be spared many years yet.

In Proverbs 3:5, 6 we are asked to "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." Precious promise.

The church at Neshoba is contemplating building some Sunday school rooms to its already commodious house of worship. The building is large but not so constructed as to be an up-to-date workshop. Supt. C. M. McCraw and his assistants are seriously considering a change.

EDWARDS

The Edwards church began an 8-day revival the fifth Sunday in August, with Evangelist Elbert P'Pool doing the preaching. There was good attendance throughout the meeting, with splendid spiritual interest manifested by the entire community. There were fifteen additions to the church, nine of them by experience and baptism.

Brother P'Pool is an effective gospel preacher and delivers a message which rings clear with Baptist principles. He was a great help to both the church and pastor.

N. B. BOND, Pastor.

MY SUMMER'S WORK.

Including the churches, I served, Holly Springs, Toccoola, Chewalla, Ecu, I have assisted in nine meetings this summer. I serve Holly Springs three-fourths time, Toccoola one-fourth time, Ecu one night in each month and the fifth Sundays, and Chewalla on Sunday evening. I was with Bro. W. E. Lee at Crenshaw, with Bro. J. P. Horton at Taylors, with Bro. S. V. Gullett at Mt. Pleasant (Wallerville) and Ellistown, and with Bro. A. J. Jones at Philadelphia, in LaFayette County. God blessed His people and saved sinners. Quite a number joined the churches by letter and sixty-five by baptism. The summer's work has been hard on account of so much rain, but otherwise the work has been easy because the people seemed to really enjoy the services. Bro. T. L. Holcomb assisted us here in Holly Springs, and Bro. J. L. Robinson assisted us at Toccoola. Both of these are humble, devoted, faithful ministers of the word of God; sweet in fellowship and kind in spirit.

I am now back at home, ready for the regular work. Sunday school has held up really well, Baptists are moving into Holly Springs, many of them young, active people, and the outlook is hopeful. Twenty-four have joined the church this year and more to follow. May God yet put Holly Springs Baptist church on the map as a mighty power

for good. Most of us take The Baptist Record, and we hope this month's campaign may result in The Record in every home. We have the move on foot.

The inimitable B. R. Hughey once said that a stammering Bro. was exhorting others to do their best, and that he said:—"Brethren, you remember that the old poem says, 'If at once you don't succeed, just keep a sucking and a sucking till you do succeed.' It must be done somehow."

E. L. WESSON.

THE COLDWATER ASSOCIATION

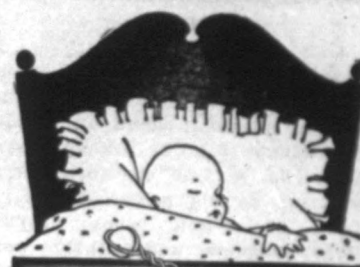
The next and last session of the Coldwater Baptist Association will be held with Alexandria, Slayden, Miss., fourteen miles north of Holly Springs. We have had under consideration or advisability for some time the division of the Association, you know we have one of the largest Associations in the State, comprising or embracing Desoto, Tate, Panola, Marshall and part of LaFayette County. I have a communication of recent date from Walton E. Lee, clerk of our Association who informs us that this will be the last session, as they, Desoto, Tate and Panola will immediately after this session organize County Associations.

Will say that we have already begun making preparations and are looking forward with joyous anticipation, and earnestly request a full attendance and we hereby extend a special invitation to the brethren who represent our state denominational interests. Brethren, you who come by rail be sure and come to Holly Springs, notifying me by mail when you expect to arrive and I will see you are met with an automobile—no, I mean a Ford. Trusting we shall see you at the association, I am,

BOYD WATKINS,
Lamar, Miss., Rt. 1.

VICTORY

One of the greatest meetings ever held at Victory, Jeff Davis county, began Saturday before the second Sunday in August and continued six days, the pastor being assisted by Bro. W. R. Haynie, of Clinton. There were thirteen accessions to the church, twelve for baptism, and the church greatly revived. Among those who were baptized were an aged couple, the man seventy-one years



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of age, and his wife over sixty. Also, another man, his wife and grown daughter were baptized at the same time. During and since the meeting the pastor has had the pleasure of adding several subscriptions for the Record to his list.

Victory is a small country church but it is composed of some of the best people in Jeff Davis county. The W. M. U. which was organized a little over a year ago, has grown in strength and numbers, and has been a great help to the church and community. By their efforts the house has been restored and other furnishings which were badly needed have been added. On the last day of the meeting some one asked for the pastor the loan of his car for a while, and to his great surprise and pleasure the car was returned well loaded with a free will offering which was made by the W. M. U. and which consisted of about twenty-five dollars worth of groceries and good things.

Pray for us that we may do great things for our Lord.

J. L. WATTS, Jr., Pastor.

BUDGET SUPPLIES

We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit \$2.05

Outfit B.—Consisting of seventy-five sets single envelopes, twelve envelopes to set, and one Monthly Church Treasurer's Record Book, per outfit..... \$2.95

Outfit C.—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit \$3.89

Note—If only envelopes are desired deduct thirty cents for price of Record Book. Envelopes cannot be sold except in packages of fifty sets, seventy-five sets, or one hundred sets.

PRELIMINARIES

Our Baptist protracted meeting, which began here on the last Sunday in August, closed on Friday night, Sept. 3. Our beloved pastor, Rev. Jno. A. Lee, was fortunate in securing as his helper, Bro. J. L. Low, of Richton, whose inspirational sermons and faithful work among the people have greatly endeared him to us all. This man is small of stature and quiet in demeanor, but I do not believe I have ever seen one fuller of the dynamics of the gospel than he. He uses no clapping but on the other hand reads much of the Bible as he pours out his soul to people to repent and turn to God. The visible results of the meeting were 23 accessions to the church, 27 of whom being by baptism. The people were without regard of denomination, love Bro. Low for his pure, faithful gospel which he so eloquently preaches and for his kindly visits to the sick and others in the town. On last Sunday morning the church in conference called Bro. Lee again to the pastorate with a substantial increase in salary which speaks for the splendid work which he has done in this church and community. He and his devoted wife make a splendid team in all the work fostered by the denomination. On Sunday night in the presence of a large congregation the pastor administered the beautiful ordinance of baptism to the twenty-seven candidates in the well-equipped church baptistry.

G. L. M.

KOSCIUSKO MEETING.

We have just closed an unusually fine meeting at First church, in which we had the assistance of Dr. J. W. Gillon, of Mayfield, Ky. The unusual features were as follows:

1. The impressive emphasis in his preaching on the horrible depths of sin and the necessity of repentance.
2. The capacity crowds that came to the meeting were beyond anything this town has seen heretofore.
3. The cordial cooperation of the other denominations, pastors and people who stood by the meeting from first to last in spite of the strong doctrinal tone of Dr. Gillon's preaching.
4. Of the 45 additions 31 were by letter and 14 by baptism. This is an unusual proportion of letters and still we didn't get them all. These stray Baptists seem to have been accumulating on this field for years. We take courage and press forward.

A. T. C.

REVIVAL AT NEW ZION

The revival meeting at New Zion Baptist church, Kemper county, began August 16th and closed Sunday, August 22nd. Rev. D. B. Slater, of Fernbank, Ala., came to us on Tuesday and was with us until Thursday night, but on account of other engagements was compelled to leave Friday morning. The pastor continued until Sunday morning and closed at the water. There were seven additions to the church, six for baptism. The meeting was well attended and many were greatly benefited.

J. R. MOORE, Pastor.

MARRIAGE LAWS

One of the provisions of the Wisconsin marriage law is that the applicant must submit to the license clerk a physician's certificate showing that he is free from venereal diseases. Another requirement is that the application must be made at least five days before the license is issued.

From the records of the American Social Hygiene Association, fifteen states make venereal diseases a bar to marriage. These are: Alabama, Indiana, Maine, Michigan, New Jersey, New York, North Dakota, Oklahoma, Oregon, Pennsylvania, Utah, Vermont, Virginia, Washington and Wisconsin.

Four states—Alabama, North Dakota, Oregon and Wisconsin—require that freedom from venereal diseases on the part of the male shall be established by a physician's certificate. New York and Pennsylvania require an oath from both applicants that they are free from these diseases, while Washington requires this only from the male. In Indiana, Michigan, New Jersey, Vermont and Oklahoma, the law makes it a misdemeanor for persons afflicted with venereal diseases to marry, while Maine makes this requirement for syphilis only. Utah provides that marriages between persons so afflicted shall be void, and in Virginia, in case the woman is under the age of forty-five, the man must make oath that he is free from any contagious venereal disease and that he believes the woman named in the license is also free.

RESOLUTIONS

Whereas, God in His wisdom and love hath removed from our midst sister Mrs. Emily Solomon, therefore be it resolved,

First, That we, members of the W. M. U. of Ebenezer Baptist church of which she was a faithful member, do mourn her loss, looking forward to a happy reunion in the Land of Perfect Day.

Second, That her faithful services and earnest endeavors will be missed in all phases of church work.

Third, that we strive to show our sympathy for her loved ones in this their time of grief and that we ask the blessings of the Heavenly Father on their lives, that this may prove a tie that will make heaven more precious.

MRS. MATTI ECHAMBLEY.
MRS. HARRY WHEELER.
MRS. L. W. MOSBY.
MISS EMMA MOSBY.

CRYSTAL SPRINGS

We have just closed a splendid meeting here. We organized our 75 million campaign district, composed of the following churches: Crystal Springs, Gallman, Harmony, New Zion, County Line, Pilgrim's Rest, for intense work.

We began this campaign with a two weeks' outdoor meeting at Crystal Springs. This meeting was led by Dr. R. W. Sheroh and Jas. Jelks.

We had great congregations from the first to the last day. Often as many as 2000 people were present.

This meeting was followed with a week's meeting in each of the other churches. There were 222 additions to the six churches. We are now busy with the Baptist Record campaign. Our church has put the pa-

per in the budget and beginning on October first the paper will go into the more than two hundred homes in our church.

Fraternally,
J. P. HARRINGTON.

A GOOD MEETING AT MOUNT PLEASANT

Just closed a good meeting at Mt. Pleasant church, Webster county, with 13 additions to the church, 12 by baptism and one by letter.

Although our pastor, Bro. S. M. Cole, was taken sick and had to go home, the interest was good. It seemed that the people were determined to go to the service for we had to go through the rain and mud nearly every service. The church was greatly revived and everybody blessed. About twelve boys and girls offered themselves to God for any kind of service He might call them into.

Bro. Tom Richards and myself did most of the preaching.

We have a good Sunday school but hope to make it better in the near future. We are going to organize a B. Y. P. U. very soon. Pray for us that we may accomplish that which the Lord would have us do.

W. A. PEPPER.

Mantee, Miss.

REPORT OF MEETINGS

Just a short report of my meeting. The first began with Goodman the first Sunday in April, continued ten days. Rev. J. F. Tull, of New Albany, did the preaching. A fine and Christ-like man, a great preacher. Telling results to the church, and three baptisms.

Second meeting began with Bowlin church, Attala county, fourth Sunday in July. Bro. Lloyd T. Grantham did the preaching. It was a profitable meeting for the church, four by faith and baptism, four by letter, and the church greatly revived. Bro. Grantham is a great young man and has such a worthy little wife. He is a strong preacher and I think the coming man. He has the appointment as colporteur and missionary for Carroll and Holmes counties.

Third meeting was held at Howard school house, Holmes county, beginning the first Sunday in August. Bro. Wilkinson, of Ruleville did the preaching. He is, also, my style of a man and a God-called preacher. His work at Howard school house was excellent and I believe will last.

On Wednesday I sent to the Sharon brethren for a quorum. They came and we opened the doors for Sharon church. Eight came forward and joined by letter. So we have a quorum of said church. During the meeting others were saved, two of whom were baptized into the Sharon church, and I am looking for several to follow. The work there is an arm to Sharon church. We hope some day in the near future to organize and build a house for God. Ruleville did a wise thing when they arranged with Bro. S. A. Wilkinson as pastor. God bless. I love him.

My last meeting was held with the dear saints of Sharon the third Sunday in August at 11 a. m. Bro.

O. P. Bentley, pastor at Durant, came to me Sunday night and did the preaching for five days. One baptism on profession of faith in Christ. We commenced the meeting with some unavoidable difficulties, but the stone was rolled away and God manifested his presence so richly that it was good to be there. Bro. Bentley is such a power in God's hands. Bless his soul. He feels like he is my big boy. I loved him on first sight. He is my counselor and good neighbor.

He had wisely kept from me one secret all the week. When at last the meeting was over he told me he was going to offer his resignation as pastor last Sunday to accept a call in Alabama. I gave way and wept. May God send a pastor to Durant who can take the work of that church and old Yazoo Association where he left off.

J. T. ELLIS.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

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Meridian College and Conservatory

Meridian College and Conservatory, Meridian, Miss., has had one of the most auspicious openings in all its history.

I. STUDENT BODY

The administration of the institution has gotten together a very select student body from the best families in many of the Southern and some of the Northern States. This fact guarantees Meridian College to be a place of culture and of high social standards. Many advantages are coming to the students by reason of the fact that they are here from so many states and from the very best homes.

II. FACULTY.

The faculty is composed of men and women especially fitted for their respective departments. The head of each department has had University training and successful experience. It is the purpose of the administration to make the college not only a place to learn but also a place to live. The very best physical culture teacher has been secured to make this possible. The Lady Principal is also a woman of great culture and large experience and is thoroughly capable of making the social life of the institution the very best.

III. DEGREES.

Courses of study leading to the B. A. and B. S. degrees are offered in the literary department. These courses have been

planned on a strictly "A grade" basis and work done at Meridian College now is accepted by the leading Universities of the country.

IV. MUSIC.

The Conservatory of Music is known throughout the country for its high standards and splendid work. Courses are offered in Piano, Voice, Violin, Pipe Organ.

V. PRACTICAL EDUCATION.

Courses are also offered in Home Economics, Business, Expression, Art and Millinery.

VI. COMFORT.

Every building on the campus has been thoroughly renovated and over-hauled, all rooms being re-kalsomined, and painted, a system of hot and cold running water in each room and many private bath connections.

The kitchen and dining room has been made almost new. The Domestic Science and Business Departments have been thoroughly installed with new equipment and are as good as can be found in any college in this section of the country.

With this splendid student body, strong faculty, high grade class of study in every department and with modernly equipped buildings, Meridian College is prepared to offer as great advantages as any institution of its kind in the Southern States.

We Have a Few Vacant Rooms Left, For Further Particulars, Address
R. J. BATEMAN, D. D., President

BATON ROUGE, LA., LETTER

(By W. A. McComb)

Last Sunday August 29th was a red letter day for the Baptist cause in the capitol city of Louisiana. It was the day of the first services held in their beautiful new meeting house. For several years the Baptists at Baton Rouge have had very inadequate equipment. We would have begun building in the spring of 1918 but the war restrictions prohibited. As soon as the armistice was signed we made a start again but to discover that our congregation had outgrown our plans. Several months were spent getting new plans and specifications. By November 1919 we were again ready with plans and work began. During the ten months after we moved out of our old structure until we moved into the new building we worshipped in one of the school buildings of the city. It was poorly located and a poorly equipped for our work, but our membership surmounted every obstacle and made those ten of the most fruitful months in the history of the old First church. It was in the school house we organized and put over our 75 million drive and went ten thousand over the top. We enjoyed conversions and accessions at many of the services held in the school house. But of necessity our work was hindered.

So last Sunday when we went into our new home all were happy, hum-

ble and supremely thankful. On that day 76 more were in attendance at Sunday school than the Sunday before. The congregation at both morning and evening were at least four-fold greater than at the school house.

On Sunday night the services took the form of evangelistic and there were four accessions to the church, and three of them on a profession of faith. At the same hour five candidates were baptized who had previously been received. It was a great and glorious hour and one that many of us will never forget. We have an auditorium that will accommodate about 900 people and it had many in the balcony last Sunday night.

One of the most beautiful things about it is that it is paid for and we enter it without a dollar of indebtedness on the church and very little on the furnishing. We have set Oct. 17th as the day of dedication and Dr. George W. Truett has agreed to dedicate it and also give us ten days of evangelistic services. We are praying that nothing may prevent his coming to us and that it may be an occasion of great kingdom development. We have a city of 30,000 people to draw from. Our state university has 1,000 students and over two hundred of them are either Baptists or from Baptist families, which gives our church a great opportunity with corresponding responsibilities. For the first time in the history of this historic old city

the Baptists have a fair chance to do something worthy of the great principles for which they stand. We crave the prayers of our brotherhood in dear old Mississippi. We have so many Mississippians in Baton Rouge that sometimes one forgets we are in Louisiana.

Louisiana is a great state and the Baptists here are as heroic as one will find anywhere. Baton Rouge Baptists are as noble and true as is to be found anywhere in my acquaintance.

A RECOMMENDATION

Rev. W. A. Murray of this place is giving up his work with a view of changing his field of labor. On account of the condition of his health he deems a change necessary. He has been serving churches in this county for five years. His work has been high class. His churches have been prosperous. He is a good preacher, a faithful pastor and a good Sunday school man. Any church looking for a pastor for half time, other churches adjacent to take the other half time, or any group of churches looking for a pastor, would do well to get in touch with him. He will do good service. I take pleasure in saying these words for him.

J. B. QUINN.

Tylertown, Miss.

ZION HILL

This church is in Lebanon Association. The pastor is J. M. Gibbs, of Purvis. Rev. J. D. Bethune, of Georgia, helped in the meeting. The Lord came in mighty power and gave us 39 for baptism and 17 by letter. The pastor asked for 50 and got 56. Pray for us that we may so feed these new born souls that they may soon be able to eat the strong food.

We hope Brother Bethune may locate in Mississippi. He brings the message of love with power and simplicity.

R. F. BLAKENEY, C. C.

RESOLUTIONS

Whereas, our heavenly Father in His wisdom and love, hath seen fit to remove from us our friend and sister, Mrs. Elnora Scott.

Resolved, first, That we, members of the W. M. U. of Ebenezer Baptist church, of which she was a member, do mourn her loss.

Second, That we thank God for her Christian character and life of devotion to her community, her home and her church.

Third, we cherish her memory, she having put her faith in God and lived close to the Savior.

Fourth, That we extend sympathy to the bereaved family and point them for comfort to the glory and hope of their mother, which was Christ Jesus, the Lord.

MRS. MATTIE CHAMBLEY.
MRS. HARRY WHEELER.
MRS. L. W. MOSBY.
MISS EMMA MOSBY.

MOVED AGAIN

Yes, several of the brethren and some of the sisters have, I am sure, said, "Well, Simmons has moved again."

Well, you know, one of my duties as district enrollment man was to formulate fields and help those fields secure pastors. So, I have done just what I was instructed to do.

On the first of August I shifted from my position with the convention board to the pastorate of this field, composed of Pickens, Camden Central and West.

The week following the fourth Sunday in August we held our meeting at Central which resulted in three additions by baptism, fifteen subscriptions to the Record, and the adoption of the budget plan of caring for home expenses.

The week following the fourth Sunday we began our meeting at Pickens and continued through the following Friday night. The results were two received by letter, five additional subscriptions to the Record, and a genuine awakening of the membership.

On Wednesday after the first Sunday I landed in Pickens with my family. We were met at the depot by some of our good deacons, one of whom carried us to our new home in his car. This home was already furnished, having been provided as temporary quarters for the pastor's family by one of our good women. She furnished the home and the others filled the pantry. It was a regular down-pour and the showers of good things continue to come. It is needless to say that the preacher and his family delight in such a rainy season.

I have made the rounds of the churches and the welcome extended as well as the outlook makes me rejoice to return to the pastorate.

May the richest blessing from the Heavenly Father abound unto Secretary Lawrence and the general workers. As I return to the pastorate, I do so with the determination to make their labors as light as possible.

Yours in the work,

BYRAN SIMMONS.

FRANKLIN

It was my great joy to be in the meeting at Franklin beginning the fifth Sunday in August. This church is out in the country about 7 miles from Flora, Miss.

We had one of the best meetings that I have been in for a number of years. The meeting was good from the very first service. The church was ready for the meeting. We received twenty-five for baptism and seventeen by letter. This church has some of the Lord's noble spirits in it. Rev. D. W. Moulder is their much loved pastor. I doubt if there is another preacher in the state that does as much preaching and visiting and baptizing as Brother Moulder. It was a great joy to me to have the pleasure of laboring with this man of God.

H. W. BRYANT.

AN IMPORTANT SOUTHWESTERN SEMINARY ANNOUNCEMENT

(L. R. Scarborough, Pres.)

It gives me joy to announce to the brotherhood that Rev. W. E. Farr of Gloster, Miss., and Rev. B. B. Blaylock, of Cameron, Texas, have accepted positions with the Southwestern Seminary evangelistic force.

Brother Farr is one of Mississippi's strongest and best preachers. In the pastorate and in denominational work he has largely succeeded in winning souls and in his contribution to kingdom work. He is a graduate of Mississippi College and of the Southern Seminary. He has had large success as a pastor and especially in soul-winning. He is one of the South's best soul-winners. He begins work September 15th. His address will be Seminary Hill. I commend him without reservation to the brotherhood.

Rev. B. B. Blaylock has been a pastor-evangelist for a number of years. He is a well equipped man, a pastor and soul-winner of remarkable success. In his two pastorates, especially at Rockdale and Cameron, covering a period of ten or twelve years in the two places, he won the hearts of all the people and did a great constructive work in the churches, and a mighty work in the regions roundabout. He is a soul-winner and a gospel preacher of great strength. His work will begin early in October and his address will be Seminary Hill. I commend him without reservation to the brotherhood.

Both of these men, as well as the other evangelists—Rev. J. W. Hickerson and Rev. John S. Bates—are open for evangelistic meetings anywhere in the United States. I am sure the brethren will keep these men busy in soul-winning and kingdom-building.

The Southwestern Seminary opens its next session September 20th. The prospects were never better. Students expecting to enter should be here at the opening. The crowds are coming from every section of the land. Come by faith and we will do thee good.

Seminary Hill, Texas.

PHILADELPHIA CHURCH, KEMPER CO.

It was the writers privilege to assist Bro. J. R. Moore and his noble band in their meeting beginning the fourth Sunday in July. The meeting lasted until Thursday night the 29, interest seemed good, two young ladies professed Christ and the church revived.

This writer was convinced that the ladies, if they had it all to do, could and would enter most heartily in the work and do it. The above named church has not more than thirty members and twenty-five of them are ladies, and they are doing more along some lines of Kingdom work than some of us are doing with fifty male members. This a young church with a faithful young Pastor and the Lord is using them to his glory; praise his holy name.

Yours in Christ,

G. A. SMITH

DECEDA CHURCH JASPER CO.

Our meeting began at Deceda Saturday before the second Sunday in August. The church had been praying for great things and the Lord gave us a real revival. Brother Deward B. Slater, of Milport, Ala., did the preaching and he did it with great power, and the Lord used the efforts in a large way visible. Results were ten for baptism and two by letter, and the church revived also eight subscriptions to The Baptist Record, some of the older members of the church have

said that this was the greatest meeting in the history of the church. They gave the visiting preacher a nice purse and showed their appreciation of their pastor in substantial ways. The church invited Bro. Slater back to help in the annual meeting next year.

This scribe has been called to preach for these noble people another year. Pray that the Lord may use us in the accomplishment of greater things; the Lord be praised.

Yours for greater service,
G. A. SMITH, Pastor.

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MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

**J. W. PROVINE, PRESIDENT
Clinton, Miss.**

REV. D. L. WILSON

About ten o'clock on the night of July 11, 1920, brought to the close the life of this old servant of God, after a prolonged illness, beginning with influenza on January 6th last and confining him to his bed or room almost continually to his death.

His last five months were spent in the home of his eldest daughter, Mrs. Fannie Jamison, a few miles out from Kosciusko, Miss., in the same neighborhood where he was reared, where he first gave his heart and life to God, where he was baptized, and in the midst of the churches that he served as pastor for more than thirty years.

He was born near Coffeeville, Miss., July 22, 1847, being near his seventy-third birthday at death. His father, the late Joel F. Wilson, moved to Attala county near Kosciusko when he was a babe, and with the exception of about ten years, during and just after the Civil war, and the past seven years his entire life has been spent among the same people, during this time but few preachers have baptized, married and buried more people than D. L. Wilson.

There have been but few lives better known by his people than his, for indeed no man's life was nearer inside out than his. He had faults, of course, for he was human, but they were well known. He was as full of temper and steel as any man and born with an untiring energy that nothing but death could conquer. He was not physically a strong man, but few preachers have ridden more miles in heat of summer or storms of winter to fill appointments. He was always financially poor and like most Baptist pastors he received small salary, for his churches were among poor people, mainly farmers.

He reared a large family on the farm where he labored hard to meet his obligations. He lived indeed a life of sacrifice without complaint. He was a man of very strong convictions and never yielded to any man's opinion until thoroughly convinced. He was every whit a Baptist and but few men were better equipped with Bible reasons for the principles he espoused.

He was a close Bible student and could with ease repeat almost any text of scripture and where found, at will.

He was converted at about sixteen years of age and felt his call to the ministry soon afterwards, but was called about this time to serve in the Confederate army. During his service in the army, where the souls of men were sorely tried, though only a boy, he would read the scriptures and hold prayer service around the campfires.

When he came out of service at the South's darkest hours, when there was left but desolation and sparks of smoldering manhood, this young man began his career as a preacher without education, as well as being poor, but by close study at home and in school within his reach he finally succeeded in getting a common high school education and one year in Mississippi College.

His ministry has mainly been spent in the Kosciusko Association of which he served as moderator for several terms.

He was married to Elizabeth Biddle at Huntsville, Miss., in 1868, and no preacher was ever blessed with a more suitable companion for she ever did her part for him to the last. She yet survives.

To this union were borne nine children, eight living to be grown, seven yet survive, the writer being the eldest.

D. L. Wilson was indeed a man who loved men's souls. He was regarded as a strong exhorter and in prayer he was a power. He was conscientious to the core, and had no patience with deception, in fact, camouflage fit no phase of his life. He was a great admirer of plain

people. He was full of sympathy with people in grief or trouble and could weep with those who wept. He was ever conscious of his own mistakes in life and ever ready to confess them to his brethren or family. He was a man of strong faith in God's promises which were his strong anchorage to the very end.

During his long, painful illness, at moments of temporary ease, he would call his family around his bedside with uplifted hands as he lay prostrate, to offer up thanks to God for moments of relief.

His people loved him dearly and they showed it beyond degree in their constant, tender care and offering as they came far and near to minister to him.

He was buried in Kosciusko Cemetery July 13th. Peace to his dust. He fought a good fight and was ready to be offered up.

I have not written this short sketch of the life and work of D. L. Wilson in the spirit of a son, but because I felt that I knew him better possibly than any living man, having known him as a son knows a father for more than fifty years, and today I rejoice to know that he is enjoying beyond my feeble imagination the happiness of God's eternal glory in the presence of Christ and his holy angels. These joys he anticipated and loved to talk about. Farewell, dear father, for only a while.

C. E. WILSON.

I was preparing a biographical sketch of the life and character of Bro. D. L. Wilson when the above just and beautiful tribute to his memory by his son was handed me. I shall not attempt to improve upon it. As one who has known him from early childhood and has appreciated his noble sacrifice, his faith in God, and his true Christian leadership, I most heartily endorse all that is therein written and ask that due publication be made in our home papers and in the Baptist Record.

T. P. GUYTON.

Sept. 8, 1920, Kosciusko, Miss.

MRS. W. H. BONDS, Jr.

On September 9th the death angel visited the home of Brother W. H. Bonds, Jr., and claimed as its own the sweet young wife who had brightened the home for hardly a year. Frances Marguerite Farr Bonds was born August 22, 1904. She was the youngest of a large family and the pet of all. Sister Bonds was converted and joined Hamburg Baptist church in 1916 and since that time had lived a sweet Christian life. She leaves a husband, father and mother, six brothers, and five sisters behind her. One brother had been called on before. The body of Sister Bonds was laid to rest in Mt. Carmel Cemetery at 11 o'clock September 10th. Rev. Landers, pastor of the Fayette Baptist church, conducted the funeral exercises.

Yours in Christ,
O. U. SULLIVAN.

HIS KINGDOM MOVES ON

At Unity our revival meeting began on the fourth Sunday in July with Brother S. P. Morris assisting. This is a small church in a small community but we had fairly good crowds for all services. Brother Morris preached Christ plainly and simply. All Christians were led closer to Jesus and two people were converted to Christ. We closed Thursday after baptizing those who had accepted Christ as Savior.

On Saturday night before the first Sunday in August we began a meeting with Pastor Dunn at Lone Pine church in Louisiana. The folks there and they go to church.

We had to move out into the grove after the first service because "there was too little house for the folks."

Conditions seemed to be very adverse to having a good meeting there. They had twenty "up in the church" for misconduct, and the "Holly Rollers" were having a glorious (?) time nearby. The number of hearers and interest grew with each service until the end which came Friday night. All but six of those who had charges against them confessed publicly that they had done wrong and were forgiven. Quite a number who had no charges against them but who were guilty of the same offense also confessed their sin. There was great joy over the return of these erring children of God. Eleven were added to the church, five by baptism. It seemed a pity to close when we did but had to do so because of other appointments. We simply suspended services until autumn when we are to have another meeting and run as long as we feel led by the Lord to do so.

We began our meeting at Morgan's Fork on second Sunday in August and closed Friday following. We had to help us there Dr. W. A. Borum, and I need not say that the preaching was well done. The people there had already learned to love Dr. Borum because of a former service to them and were ready to be led by him. Each service was a treat to long be remembered by those who had the pleasure of hearing him. Brother T. N. Quick led the song service and did it to the joy of all. Twelve were added to the church; three by letter and nine by baptism. The work is not ended there for during our services there the second Sunday in September we received three more for baptism.

The meeting at Hermanville began the third Sunday in August and closed the following Sunday. Dr. Borum came to us on Monday and preached twice each day throughout the remaining days of the meeting. My people here say that is impossible not to be interested in what Dr. Borum says when he is preaching. Dr. Borum's sermons are so simple that a child can easily understand the message and they are so rich and deep that the hungriest soul can drink its fill from the spiritual fountain opened up by him. All our lives are better for having had him in Hermanville. Five were added to the church by letter during the services.

On the fourth Sunday in August Brother Quick began a meeting at a little school house near Bassfield. I went to his aid on the Tuesday following. We closed Friday morning. They have no church there but the people filled the school house to overflowing. The people who could not get seats would stand with eager faces turned toward the preacher throughout the service as if their souls were drinking in every word that fell from his lips. A great people are they. They ought to have a church there for there is nothing but hardshells all around them. Fourteen were converted and accepted Christ as Savior.

Yours in Christ,
O. U. SULLIVAN.

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MY SUMMER'S WORK

(By A. D. Muse.)

The second Sunday in July I was to have been with Brother Hemphill in Lawrence county, but I got Bro. J. D. James to do this work for me and I went and heard Dr. T. T. Martin a week.

Third Sunday in July our meeting at Bunker Hill, Marion county, began. Bro. E. Sumrall conducted the singing. We had a great meeting.

At Knox in Walthall county, Bro. Raymond Couch, of Chicago, Bro. T. T. Martin, singer, conducted the singing. Another good meeting. Unfortunately for me I have never learned to count heads and keep books on my meetings. I know I should do, but don't. Do not know anything about the number of confessions. It has been a very successful vacation.

Brethren, the blessed Lord knows I have sought only to preach nothing but the word, and how my hearts swell with joy and thanksgiving as I see how the word has stirred the people.

Pastors and people have been so very kind to me. Contributions have been good.

At Ethel in Attala county, with Pastor W. A. Williams, Bro. Sumrall led the singing and Bro. Couch did solo work. Here we had the greatest meeting of the year.

At Poplar Springs in Simpson county, with Pastor L. S. Gardner. Three things made this a happy meeting: First, the truth stirred the people as we have seldom seen before. Second, Bro. Gardner we knew in our boyhood days. Third, my father attended the meeting two days.

From here we went to Edinburg in Leake county, with T. G. Ward. From here we went to Lillian in Scott county, with Bro. John Thompson. From here to New Providence in Leake county. From here to Amite county to a school house with Bro. D. C. Young and J. A. Chapman.

ACTORS ON PROHIBITION

The following is taken from conversation of members of a theatrical troupe, as reported in the New Orleans Times-Picayune:

LaSalle lives in Chicago when he's at home, in a residential district on the North Side. He said that all the saloons were closed there and that you couldn't get a drink in that neighborhood now. He said that husbands were spending more time with their wife and children. He said that children were wearing better clothes and were getting better food than they used to; you didn't see them going around on the street in rags, looking hungry and emaciated, as you did before. He said that families were saving money. He said that prohibition was a good thing, not for actors perhaps, who were a queer lot but "for the people who come to see actors perform." And they he added, are "the typical folks."

"Maybe you think us girls haven't got something to say about this," put in Emily Fortune, whose conversations with the orchestra leader while she is holding her pet bulldog make the audience feel as if they

know her very well. "We ain't Puritans either, you know. Many's the time I've seen a woman come onto the stage not knowing whether she was singing the beginning or the end of her song. But not any more. I don't know how it is with you fall guys," she cast a look at the masculine companions—"but we girls ain't going to pay \$16 a quart for stuff that likely to kill you when you've drunk it; nor a dollar for a cocktail, either. And that ain't all. The stage is a better place for women now than it was when every other man you met had a breath and a stagger. There ain't so much rough stuff, I'm telling you. Why a girl can be a lady on the stage now."

Numerically, the debate was even. There were four in favor of prohibition and four against it. Even Joe Dorney admitted, however, that now that prohibition was here and likely to stay, the "balance swung in its favor." And everyone agreed that it was a good thing that saloons were gone. They agreed, too, that they were playing to bigger houses than when people spent their money on drink. Last year, they said, was the best year in theatre history, and the managers would back them up.

One member of the company had not yet spoken. I had noticed him sitting quietly and listening to the talk in points and trying to think in terms of the words they used. He was the only negro actor on the bill. To the audience he was known as Tabor; his imitations of Italian opera singers showed real talent. He relied, too, on good humor and laughter to win his crowds, but when I approached him alone there was little merriment in his eyes. "Boy," he said, almost before I could open the conversation. "I'm insulted less than I used to be. Why, before, whenever I'd pass a saloon, the first thing a white man coming out would see would be me. If he had a drink too much, he'd snarl at me and call me some dirty name; I had to use all my self-control to keep out of a fight. I used to be afraid to go around. I used to always feel I had to be prepared for a fight. Now I ain't afraid no more."

"I've been insulted at times so my blood boiled. Once I was singing in a cabaret in Pittsburgh. A man who was going to fight Jeffries used to come in there. People would give me money for singing. The man wouldn't give me money the way other folks would—straight out and decent like. He would take his dollar bills and spit on them and paste 'em on my face, over my forehead and on my cheek, calling me names while he did it. It was the booze in him; he was half drunk most of the time. I used to say in my heart when he put those bills on my face, 'I hope Jeffries knocks you clean crazy, you white stiff. And he did, too. He knocked him out in the second round.'"

HEALING MINISTRY

I see in last week's issue an article on the healing of the sick, written by E. L. Wesson. I want to say I am a Baptist but am a New Testament Baptist, believing all things that God has ever taught to be true

and that he means every word he ever said. Now, I thank God that I have been an advocate of this doctrine for a number of years and had the witness in my own family that God does answer prayer for the sick. But I have been criticised for preaching those ghostly tales that the apostles told in days of old. It is useless to dwell on Brother Wesson's explanations of the scripture for the facts can not be denied. So we find Jesus healed the sick, cast out devils and cleansed the lepers, and even raised the dead; and said, "Not only these things shall ye do, but greater ones." We find in Matthew 17th chapter, he healed a little boy that was a lunatic and the disciples asked why they could not do it, and he said, "On account of your unbelief; this kind goeth not out but by prayers and fasting." Now where is the church or preacher that would throw out a chew of tobacco saying nothing of denying themselves of three meals in a day's time and coming together in prayer and supplication to God. The fact is we Baptists are too much divided in all things pertaining to God.

In Paul's first letter to the church at Corinth he said they ought to speak the same thing with the same mind and judgment. The command to go preach the gospel was given with power to do all things whatsoever

I command you. And he undoubtedly meant that it was to extend to the end of the world for he said, "And lo I am with you even to the end of the world." So, now let's heat up the Baptist water and kindle up the Methodist fire and have a few more old time singing and I think it would do us all a lot of good. Take a few doses of God's remedies; come together as God's people; get down in sack cloth and ashes and cry to Almighty God and He has promised to hear us and answer us. Blessed be the name of the Lord.

W. D. SMITH.

BEAUMONT

A great revival was held at Beaumont, Miss., last week by Dr. T. A. J. Beasley and Pastor J. M. Spikes. Much good was accomplished. Our old members were revived, 8 for baptism and 11 by letter. Our pastor's salary raised to more than double the amount we were giving. Rules of decorum were adopted. We feel sure that the revival is still going on in the hearts of our Beaumont people. Several Baptist Records have been placed in our homes. We ask the prayers of all Christians that we may hold out faithfully to the end.

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